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**THE JUDGMENT**

ON

**THE QUICK.**



BY THE

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**255.**

He hath appointed a day, in the which he will JUDGE THE WORLD in righteousness by that man whom he hath ordained.—*Acts xvii. 31.*

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge OF QUICK and dead.—*Acts x. 42.*

I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead AT HIS APPEARING AND HIS KINGDOM.—*2 Tim. iv. 1.*

His ways are always grievous : thy judgments are FAR ABOVE OUT OF HIS SIGHT.—*Psaln x. 5.*

What if some did not believe ? Shall THEIR UNBELIEF make the faith of God without effect ? GOD FORBID.—*Rom. iii. 3, 4.*

He, that is of God, heareth God's words ; ye therefore hear them not, BECAUSE YE ARE NOT OF GOD.—*John viii. 47.*

THE  
JUDGMENT ON THE QUICK.

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READER,

THERE was a time, when thou and I were not in existence. There will be a time, when thou and I shall be in ANOTHER STATE of existence.—There was a time, when these heavens, and all the hosts that garnish them, declared, as now, the glory of God, Ps. xix. 1, and the busy hum of men and beasts and creeping things and flying fowls was abroad, as now, in all this earth—and thou and I were lying in the womb of back eternity, in uncreation, in unexisting nothingness, KNOWING NOTHING OF IT ALL. There will be a time, when these “heavens” and all that therein is “shall pass away with a great noise,” and this “earth” and “the works that are therein shall

be burned up," 2 Pet. iii. 10—and thou and I SHALL KNOW IT ALL, passed or passing away with them into another state of existence, stretching onward through an appointed FOR EVER.—What an awful truth! How difficult to reach it, to grasp it, to hold it fast! How difficult to bring it tangibly within the soul! Is this difficulty a stumbling block to thee? Nay, nay—once thou wert not in being. Is it not difficult to imagine *that*—to conceive of thyself as ever being other than as thou art now—to conceive of a period in which thou *wert not*—to conceive of a state of past non-existence? Yet it is certain—thy past unexisting nothingness is CERTAIN; and the certainty of it is in no wise shaken by the difficulty in thy conception of it. As CERTAINLY shalt thou pass into another state of being; neither does any, the greatest, the most unconquerable, difficulty in thy conception of it, in the least wise, shake the certainty of it. No. There will surely come a time, when thou shalt be in another state of existence. Whether thou be found among the DEAD, when the Lord comes to judgment, or among the QUICK\*—whether thou pass into the new

\* "The Lord Jesus Christ... SHALL JUDGE THE QUICK AND THE DEAD AT HIS APPEARING," 2 Tim. iv. 1.



state through the "chambers of death," or the change of being pass upon thee at the Lord's judgment on the quick—there will surely come a time, WHEN THOU SHALT BE IN ANOTHER STATE OF EXISTENCE.

When the Lord comes, this change will pass upon THE QUICK, upon all men and women and children, that are then alive on the earth: upon the *blessed* quick, looking for from Heaven "the Saviour, the Lord Jesus Christ, who shall" THEN "change" their "vile body, that it may be fashioned like unto his glorious body," Phil. iii. 20, 21—upon the *cursed* quick, "fitted to destruction," Rom. ix. 22, who THEN "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9.—"Behold, I shew you a mystery; we shall not all sleep"—we shall not all be dead and in the grave when the Lord comes from heaven—"but we shall ALL BE CHANGED in a moment, in the twinkling of an eye, at the last trump," 1 Cor. xv. 51, 52.

This coming of the Lord, of the Lord Jesus, is called in various parts of the Word, "THE DAY OF THE LORD," Is. ii. 12—xiii. 69, Amos v. 18, 20, 1 Thess. v. 2, 2 Pet. iii. 10, Joel i.

15—ii. 1—iii. 14, Zech. xiv. 1.\* And of it, it is written, that it COMETH AS A THIEF IN THE NIGHT, Luke xii. 39, Matt. xxiv. 43; 1 Thess. v. 2, 2 Pet. iii. 10, Rev. xvi. 15.—Many are the characters of that day, as given in various parts of the Word. The character given of it, under the image of coming as a thief, is SUDDENNESS, INVOLVING THE IDEA OF DESTRUCTION—it will come unexpectedly, when men are in security, with sudden destruction.—It will come *unexpectedly*, even as a “thief in the night,” as a thief breaking into the house at night, when the inhabitants of it are asleep and not thinking of being broken in upon by a thief.—It will come upon the QUICK, the living inhabitants of the world, when they are wrapped in a deep sleep of *security*, not thinking of it, not looking for it, not prepared for it.—It will come *suddenly with destruction*, when the QUICK, in the mass, seeing no danger and believing in none, will be overwhelmed in eternal ruin, without help or remedy.

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\* It is also called the *Day of Jesus Christ*, Phil. i. 6, 10, 2 Thess. ii. 2, 1 Cor. i. 8, v. 5, 2 Cor. i. 14. Also, the *Day of Judgment*, Matt. xi. 22, 24—xii. 36, Mark vi. 11, 2 Pet. ii. 9—iii. 7, 1 John iv. 17.

Readers, men and brethren, upon this character of the day of the Lord I would speak unto you—upon THE SUDDENNESS of it involving therein the idea of DESTRUCTION, according to Paul's amplification of the image of A THIEF, in 1 Thess. v. 2, 3, where he says, "the day of the Lord so cometh as a thief in the night," for *when* they shall say, Peace and safety, *then* sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape."—May the Lord, by his Spirit, impress this fearful truth upon your hearts, with tenfold the power wherewith he has been pleased to impress it upon mine!

THE SUDDENNESS AND DESTRUCTION OF "THE DAY OF THE LORD!" O! let us again, yea, and again look at the idea presented to us of the awful character of THAT DAY—it so cometh as A THIEF IN THE NIGHT. It will come *suddenly* upon men, when they are not expecting it, and have no belief in its coming—when they are saying, Peace and safety. It must surely be so. If they believed it was coming, they would be expecting it. If they were expecting it, they would be prepared for it, and it would not come upon them *suddenly*. If

they were prepared for it, it would not come upon them "with sudden *destruction*."

IT WILL COME, when the world is full of living men, women and children. No universal blast of death will have first swept across the earth, and strewed upon it the carcasses of the slain. Living men and women and children will be all over the world, when THE DAY comes, as full of strength, health, vigour, activity, thought, and forethought, as at any period since God first "breathed into man's nostrils the breath of life," Gen. ii. 7.

IT WILL COME, when men are blind to its coming, each in his own blindness—asleep, each in his own dream. The astronomer will be calculating his eclipses for years yet to come—the physician will be studying his arts, to add length of days to man's body—the philosopher, with his "philosophy falsely so called," will be improving and enlightening his species—the politician will be planning beautiful schemes for man's welfare in ages onward—the man of riches will be saying to his soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," Luke xii. 19—the man, "that will be rich," 1 Tim. vi. 9, will be toiling and labouring after his "filthy

lucre," rising up early and sitting up late, Ps. cxxvii. 2—the man, that "liveth in pleasure," 1 Tim. v. 6, will be sending for "the harp and the viol, the tabret and pipe and wine," to be in his "feast," regarding "not the work of the Lord, neither considering the operation of his hands," Is. v. 12—the preachers, **THE BLIND PREACHERS AMONG THEM**, will be speaking their smooth things and prophesying their deceits, Is. xxx. 10, each in his own delusion, but all of them blinding men's eyes to **THE DAY**—the king, and the noble, and the magistrate, and the farmer, and the tradesman, and the labourer—the mean man and the mighty man, Is. v. 15—"both free and bond, both small and great," Rev. xix. 18—the man, the woman and the child—the married and the unmarried—the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him, Is. xxiv. 2—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the *very instant*, **THE DAY, THE LAST DAY, THE DAY OF THE LORD**, cometh upon them as a thief.

**IT WILL COME**, when men are very wicked—

ripe for destruction, and destruction ripe for them. Dreadful state ! THE DAY is suspended, is in abeyance, until, as in the visitation upon the Amorites, "the iniquity" of men on the earth is "*full*," Gen. xiv. 17.—It will come, when iniquity is FULL upon earth, and the Lord can bear it no longer—when the "God of this world," 2 Cor. iv. 4, "who hath nothing in Christ," John xiv. 30, has fully blinded the minds and hardened the hearts of men, and *they* have nothing in Christ—when the iniquity of their blinded minds and hardened hearts issues forth in one devilish universal lie, that the day of the Lord is NOT coming.—Therefore will it come with sudden destruction, and they *shall not*—it is the Lord's SHALL NOT—*they shall not escape.*

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Do you marvel at this awful suddenness of THE DAY ? Come now, and let us reason together, and meditate over some of the passages in the book of God, in which its awful suddenness is set forth, directly or inferentially.

Turn first to Matt. xxiv., and see what the Lord says in that typical, prophetic account of HIS DAY. His words there have all been accomplished in their letter, as a prophetic type,



in the destruction of Jerusalem, and they will yet be accomplished in their letter with a thousand-fold completeness in the destruction of the world at **HIS DAY**.—Read verse 27, “as the **LIGHTNING** cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be”—read it, and pause—read it, and stand in awe—read it, and pray. Now read ver. 21—26—But in reading them take this Scripture truth with you: three things are to bring in **THE DAY OF THE LORD**—great and universal troubles, great and universal wickedness, a great and universal form of godliness and spreading of a false gospel. They are all set forth in this chapter, two of them in these six verses, and the other in ver. 37, 38\*; but they will not take one tittle away from the suddenness of the coming of **THE DAY**. Nay, these three things will, in very deed, constitute its suddenness—the wickedness, the disquietings, the self-deceiving unbelief of men will, at once, call for and cause the **LIGHTNING-COMING** of the Son of Man.—Now read ver. 21—26, “For then shall be great tribulation, such as was not since the beginning of the world to this time”—the time at which Christ was then speaking—“no, nor

\* See the corresponding passage in Luke xvii. 26 and following verses.

ever shall be after it, and, except those days should be shortened, there should no flesh be saved"—not even the elect, so hot will be the furnace—"but for the elects' sake those days shall be shortened"\*—for their sake the Lord will make a short work of his judgment on the QUICK, it may be the work of extreme shortness, nay, of perfect suddenness, the work of ONE moment, of ONE twinkling of an eye—"then if any man shall say unto you, Lo, here is Christ, or there"—Christ is come to this place or to that—"believe it not"—no, when he does come, one man will not need to be told of his coming by another, for "*every eye shall see him*," Rev. i. 7—"for there shall arise false Christs"—in person it may be, in the setting forth of false Gospels it shall be—"and false prophets"—false teachers and preachers—"and shall shew great signs and wonders"—shall appear to have great power over the minds of men in bringing them to God, or, it may be,

\* Daniel, speaking of the *same period*, at which he describes "the Great Prince" as standing up for his people, says, "there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time *thy people*," the elect of God, "shall be delivered, every one that shall be found written in the Book," Dan. xii. 1. A passage evidently appropriated by Christ, as referring to the time and events of which he himself is here prophesying.



over created nature in working miracles—"in-  
somuch that, if it were possible, they shall de-  
ceive the very elect, behold, I have told you  
before,\* wherefore if they shall say unto you,  
Behold, he is in the desert, go not forth"—  
Christ will not come to be seen only by the  
beasts of the field and forest—"Behold, he is  
in the secret chambers, believe it not"—Christ  
will not come to be hidden in men's houses—  
"*for as the LIGHTNING COMETH out of the east,  
and shineth even unto the west, SO SHALL ALSO  
THE COMING OF THE SON OF MAN BE.*"

Behold, as *LIGHTNING shall be the coming of  
the Son of Man*, sudden, quick, glorious, uni-  
versally visible.—"*As lightning cometh out of*

\* Paul says, in a passage referring to the time and events  
of which Christ is here prophesying, "Know this also, that in  
*the last days* perilous times shall come, for men shall be" full  
of every evil word and work (as there enumerated), "having"  
in the midst of their exceeding wickedness, "a form of godli-  
ness, but denying the power thereof . . . for of this sort are  
they which creep into houses, and *lead captive* silly women  
laden with sins, *led away* with divers lusts, ever learning and  
never able to come to the knowledge of the truth; now as  
Jannes and Jambres," Pharaoh's magicians, "withstood  
Moses"—*by shewing great signs and wonders*, Exod. vii. 11,  
12, 22—viii. 7—"so do these also resist the truth, men of  
corrupt minds, reprobate concerning the faith, but they shall  
*proceed no further*"—they shall be restrained from proceeding  
*so far as to deceive the elect*--"for their folly shall be made  
manifest as theirs"—as the folly of Pharaoh's magicians,  
Exod. viii. 18—ix. 11—"also was," 2 Tim. iii. 1—9,

*the east, and shineth even unto the west,"* so shall be HIS coming—universally visible from the east even unto the west, and shining from heaven unto earth, yea, "every eye shall see him," Rev. i. 7, yea, "all the tribes of the earth shall see the Son of Man," Matt. xxiv. 30.—"*As lightning cometh,*" so shall be HIS coming, shining in the awful "brightness" of his own exceeding glory, yea, "all the tribes of the earth shall see the Son of Man coming in the clouds of heaven, with power and great glory," ver. 30.—But "*as lightning cometh,*" so shall be HIS coming, quick, sudden, rapid—vision cannot follow it. O! my brethren, thus shall be the coming of Christ in HIS DAY. Can you realize in faith this LIGHTNING-COMING, this breaking forth of the Lord from heaven to earth in one sudden moment, in one moment of time undivided from its fellow-moments by space, undistinguished from them by circumstance? You have gazed upon an unclouded evening sky, and suddenly, in an instant, you have seen lightning shoot athwart it *without any change therein*—so shall be the coming of the Son of Man in HIS DAY.—Or you have beheld the heavens and the earth, the trees and the fields, man and beast, the winged fowl and the busy insect, and the cattle on a thousand hills, rejoicing

in the bright beams of the Bridegroom-sun, and you have seen burst over you a storm of lightning, discharging itself in thunder, which, although it had gathered on and rolled on in visible preparation, *has overtaken you suddenly*, because the note of it had been *unheeded by you, or disbelieved in*.—So in HIS DAY shall be the coming of the Son of Man upon a heedless, unbelieving world.

O! when shall that day be? Nay—it is not given unto man or angel to know. It is not revealed. It is the Father's secret—"the secret things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children for ever," Deut. xxix. 29. The signs and preparations, that precede and usher in THE LORD'S DAY, are "revealed," and "belong unto us and to our children," and the Lord's people are brought to "know them." But *the day itself is the Father's secret*, because it is to come suddenly, and no man is to know it. *The Father hath put it in his own power*. So did Christ answer the same question, the very hour he left this earth—"it is not for you to know the times or the seasons, which the Father hath put in his own power," Acts i. 7. Then ask not the question. The Father has in mercy and wisdom hidden it from his child.

Child of God, hear Christ, and be content to *watch* for the day—Ver. 36, “Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only; but as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark”—until the very day; no cessation of wickedness, and worldliness and wanton pleasure, no belief in the coming judgment, no looking for it—on they went, poor souls, eating and drinking and marrying, merry and lighthearted, singing and dancing, blind and heedless, like the moth to the candle, until the day that Noe entered into the ark—“and **KNEW NOT** until the flood came, and took them all away.” **KNEW NOT!** wretched men! **KNEW NOT!** Noah, and the seven other saved souls *knew*, knew it all “*perfectly*.” But **THEY** knew not—they cried “peace and safety,” and so “*sudden* destruction” came upon them; “so shall also the coming of the Son of Man be.” O my soul, what a dreadful truth! In the **DAY OF THE LORD**, shall the **QUICK** be so found, “eating and drinking, marrying and giving in marriage,” gay, careless, living in pleasure, regardless of eternity, swallowed up in “all



that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life," 1 John ii. 16—and they will NOT KNOW until THE DAY comes, and the Lord comes, and the unsparing vengeance-storm comes, and takes them all away.

Men and brethren, Christ here says, as it was in the days before the flood, so shall it be in the coming of the Son of Man. Open the 6th chapter of Genesis, and there learn the Lord's dealings with men in those days before the flood. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man, whom I have created, from the face of the earth. . . . But Noah found grace in the sight of the Lord"—"a remnant according to the election of grace," Rom. xi. 5, was to be preserved, for God had from everlasting purposed to form out of men, through the blessed Incarnate Son, a church of "kings and priests" unto Himself— . . . "and God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth; make thee an ark . . . with thee will I establish my cove-

nant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee," ver. 5—18. The ark was made—it took "one hundred and twenty years" in making, ver. 3—God sent forth Noah as "a preacher of righteousness," for all that space, to warn "the world of the ungodly," 2 Pet. ii. 5—Noah preached of the vengeance-flood—the building of the ark preached of the vengeance-flood—the "120 years" of warning and preaching passed away—seven souls only (Noah was the "eighth person," 2 Pet. ii. 5), out of the whole world, believed the preached word, and knew the "bringing in of the flood."—O hearken. The Spirit of the Lord strove with man no longer—ver. 3, "And the Lord said unto Noah, Come thou and all thy house into the ark; of every clean beast thou shalt take to thee by sevens (pairs) . . . . and of beasts that are not clean by two (a pair) . . . . of fowls also of the air by sevens (pairs). . . . for yet seven days"—seven days longer, the ark and its believing inhabitants shall preach seven more days—"and I will (then) cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth; and Noah did accord-

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*after* seven days, that the waters of the flood were upon the earth . . . . the fountains of the great deep were broken up; and the windows of heaven were opened . . . . and the waters prevailed . . . . and the ark went upon the face of the waters . . . . and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and **EVERY MAN** . . . . and every living substance was destroyed . . . . and Noah only remained **ALIVE**, and they that were with him in the ark," ver. 10—23.

"SO ALSO SHALL THE COMING OF THE SON OF MAN BE." The children of God find grace in his sight. They shall "know perfectly." An ark shall be provided, a refuge, a sanctuary, a deliverance, a catching up in the clouds, 1 Thess. 4, 17, a hiding "under the shadow of God's wings," Psalms xvii. 8, lvii. 1, a *shutting in* of God, Gen. vi. 16—*some safety* shall be provided. But for "the world of the ungodly!" They shall know not. They "shall say, peace and safety." Warnings of the Lord's coming day, preachings of his coming judgment, signs of the coming Jesus, shall be given, but they shall all be derided, and cast from them. Preachers of righteousness shall be sent to prepare—



the last trumpet shall send forth a note of preparation; but men shall be shut up in self-righteousness and self-love, in sin and unbelief, in thinking the world and themselves too good for the wrath of God, in the “cunningly devised fables” of false Gospels and smooth prophesiers, in eating and drinking, in marrying and giving in marriage, until it all gathers into a head of proud and wilful ignorance of God’s word, into one mad and hardened conspiracy of NOT KNOWING, until the Son of Man comes upon them as a thief in the night. Poor, wretched, infatuated world! thou SHALT know, in that day when SUDDEN DESTRUCTION cometh upon thee, as travail upon a woman with child.

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Brethren, we are, as of old, “fools and slow of heart to believe all that the Prophets have spoken,” Luke xxiv. 25. In mercy to this our foolishness, Scripture truth is told and re-told to us.—Turn to the corresponding passage in the 17th of Luke, which would appear to look with a single eye to THIS DAY of the Lord’s coming to judge the quick—ver. 20, “And when he was demanded of the Pharisees, when the kingdom of God should come,

he answered them"—they were carnal, and expected nothing but an outward and earthly kingdom, and expected it then—"and said, the kingdom"—the present kingdom—"of God cometh not with observation"—is for the present spiritual, secret, inward, *God reigning in the hearts* of his people, and coming without outward observation\*—"neither shall they say"—as yet—"Lo here, or lo there! for behold, the kingdom of God is within you; and he said unto *the disciples*" (unto whom "it is given to know the mysteries of the kingdom of heaven," while to others "it is not given," Matt. xiii. 11), "the days will come when ye shall desire to see one of the days of the Son of Man"—when ye shall earnestly long and expect to see one day, the first or any "of the days" of the coming of Christ in his future and other kingdom, the kingdom of glory—"and ye shall not see it"—at the time you expect—"and they shall say to you, See here, or see there, go not after them, nor follow them"—for that other and future kingdom, the kingdom of glory, indeed "cometh with *observation*"—"for as the LIGHTNING that lighteneth out of the one part under hea-

\* "My kingdom is not" now "of this world, . . . now is my kingdom not from hence," John xviii. 36.

ven, shineth unto the other part under heaven, so shall also the Son of Man be in HIS DAY."

"Yes, every eye shall see him"—observe him—"and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with *power and great glory*," Matt. xxiv. 30, Mark xiii. 26, Luke xxi. 27. Jesus said at the bar of the High Priest, when death was before him as a malefactor, "Hereafter shall ye see the Son of Man *sitting on the right hand of power*, and coming in the clouds of heaven," Matt. xxvi. 64, Mark xiv. 62—"When the Son of Man shall come in *his glory*, and all the holy angels with him, then shall he sit upon *the throne of his glory*," Matt. xxv. 31. He comes in his kingdom with power and great glory, sitting upon the throne of his glory, and setting up his kingdom upon the ruins of all other kingdoms, when "sudden destruction" in THAT DAY OF THE LORD has come upon them.—Daniel speaks of this kingdom, and even of its period—"and in the days of these Kings shall the *God of heaven set up a kingdom*, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever," Dan. ii. 44—"I saw in the night visions, and



behold one like the Son of Man came with the clouds of heaven . . . . and there was given him *dominion, and glory, and a kingdom*; . . . . his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," vii. 13, 14.—Jesus shewed this kingdom at his coming to John—"And the seventh angel," the "last trump" of Paul, 1 Cor. xv. 52, "sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms of our Lord, and of his Christ*; and he shall" now "*reign* for ever and ever; and the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast" now "*taken to thee* thy great power, and *hast reigned*; and the nations were angry, and thy *wrath is come*, and the time of the dead, that they should be judged, and that thou shouldst . . . . *destroy them which destroy the earth*," Rev. xi. 14—18.

Go on with the remainder of the passage in Luke: Ver. 25—"But first"—before, long before this kingdom of glory—"must he suffer many things, and be rejected of this generation, and"

—when that kingdom comes, the world shall be as it has been before, when the Lord has visited it—“as it was in the days of Noe, so shall it be also in the days of the Son of Man; they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all”—O! sinners, again I plead to you this judgment, and say, They were destroyed for their exceeding intolerable wickedness, and yet they went on as gaily and merrily in the midst of it, satisfying every craving of the flesh, as it arose, as if the “world of the ungodly” were a pleasant sight unto the God of holiness—“likewise”—again, when that kingdom comes, the world shall be as it was at another time, when the Lord visited it with vengeance,—“also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all—even thus shall it be in the day when the Son of Man is revealed.” Ah! in THAT DAY, in that judgment on the QUICK, “the Lord Jesus shall be *revealed from heaven*” (which has “received,” and now keeps him hidden, “until the times of restitution of

all things," Acts iii. 21), "with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," 2 Thess. i. 7, 8.

Men and brethren, Christ says, as it was in the days of Lot, so shall it be in HIS DAY. Turn to the 18th and 19th chapters of Genesis, and read the record of the judgment upon Sodom, similar unto which will be the judgment upon the CURSED QUICK in the day of the Lord—"The Lord said, Because the cry of Sodom and Gomorrah is great, and *because their sin is very grievous*, I will go down now and see whether they have done altogether according to the cry of it," xviii. 20, 21—Abraham, God's "friend," 2 Chron. xx. 7 (of whom "the Lord said, shall I hide from Abraham that thing which I do?" ver. 17), pleaded for the filthy and devoted city on account of the Lord's people that might be in it, and obtained the Lord's promise, that if but ten righteous persons were found therein, he would not destroy it, ver. 32—The Lord went down, and found not half the ten in all the city, and he sent angels to the righteous Lot, with a message of warning unto him, but of sudden and awful destruction to Sodom,



“we will destroy this place, because the cry of them is waxen great before the Lord, and the Lord hath sent us to destroy it,” xix. 13—Lot took up the message from the angel’s mouth, and carried it as the Lord’s word, and preached it—“and Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place, for the Lord will destroy this city”—Did he prevail? Did he win souls at that awful hour?” Nay, read—“but he seemed as one that mocked unto his sons-in-law,” ver. 14—the eating and drinking, the buying and selling, the planting and building, the grievous sin and the scorn of God, continued, and even amongst his own kindred, *until the very morning of destruction*—“and when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city; and while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, *the Lord being merciful unto them*, and they brought him forth, and set him without the city,” ver. 15, 16. . . . Read on—“The sun was risen upon the earth when Lot entered into Zoar” (for the Lord had said, “I cannot

do any thing till thou be come thither," ver. 22.) "then the Lord rained upon Sodom and upon Gomorrah brimstone and fire, from the Lord out of heaven, and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground," ver. 23—25—"but Lot's wife"—(for the Lord had also said, ver. 17, "escape for thy life, look not behind thee;")—poor soul! she fled in body, but not in heart, and her affections were still set upon the fleshly good things of Sodom—"looked back from behind him, and she became a pillar of salt," ver. 26, a sad memorial of the fate of a mere outward professor!

Sinners of this generation, "EVEN THUS shall it be in THE DAY when the Son of man is revealed." Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like the butterflies in a summer's day, about the perishing flowers of a perishing world,—steeping all their senses in the earthly business of the passing hour—making every thing a business, pleasure, daily avocation, necessary labour, natural appetites, even "eating and drinking," every thing made a business of, and the soul absorbed and quenched therein—"whose end is destruction, whose God



is their belly, whose glory is in their shame, who mind earthly things!" Phil. iii. 19. The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the labourer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin! Each in his day dream! Each in his soul's poison!—The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and KNOWS NOT. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! believers, the pause is for you—hark! "A great sound of a trumpet"—Angels are sent with it—The Lord can do nothing till you are in refuge, *being merciful unto you*. See, O, see!—They are gathering together the Son's elect, from the four winds, from one end of heaven to the other, Matt. xxiv. 31. The gathering is over—all are in safety—not one is forgotten,

—O ! dreadful ! The storm is bursting—thousands who began to be gathered have fallen back—the last trump sounds louder and louder—the “seventh angel pours out his vial faster and faster,” Rev. xvi. 17. O ! dreadful ! “voices, and thunders, and lightnings,” Rev. xvi. 18, in the heavens—“weeping and wailing and gnashing of teeth,” on the earth—The storm is burst upon the poor guilty world ! Every living soul has drank it ! And—O ! the omnipotence of MY GOD, the Son of Man !—the heavens are passing away with a great noise, and the elements are melting with fervent heat, and the earth, and all the works that are therein, are burning up, 2 Pet. iii. 10 !

O ! my brethren, THAT DAY will be a day of SEPARATION—instant and awful separation !—“I tell you, in that night”—in that day which will be the night of the world—“there shall be two men in one bed ; the one shall be taken and the other left—two women shall be grinding together ; the one shall be taken and the other left—two men shall be in the field ; the one shall be taken and the other left,” Luke xvii. 34—36, Matt. xxiv. 40, 41. Of instant and awful separation will THAT DAY be the day ! Two of a household shall be in one bed, brothers, it may be, that have grown up together, eating of

the same meat, and drinking of the same cup, and lying in the same bosom, 2 Sam. xii. 3.—two women of one village, sisters in neighbourly love and kindness, shall be grinding corn in one mill, each for her little ones—two men of the same house of worship, *dwelling together as brethren*, “in unity,” and making their daily labour good and pleasant by sharing it together as brethren, Ps. cxxxiii. 1, shall be working in one field;—and “one shall be taken,” “caught up to meet the Lord in the air,” and “the other shall be left” to destruction with the devil and his angels. O! then will be the cry to the mountains and hills, “Fall on us,” “cover us,” “hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come,” Rev. vi. 16, 17, Luke xxiii. 30. Then will be the cry of the left child to the taken parent, ‘O! my father, O! my mother! take me with thee, take me with thee’—one look of love and pity, seeming to say, ‘My poor child, I cannot save thee, thou wouldest not hearken to me in the days that are gone’—and the parent is taken to the Lord in the air, and the child is left! Then will the parent cry to the child, ‘O! my son, O! my daughter! do not leave me, hide me with thee from this wrath’—and



the child will answer, 'My poor father, my poor mother, thou wouldest not listen to me, thou thoughtest me foolish, *now* I cannot help thee, I cannot help thee!' Then will be the bitter cry between the husband and the wife, the brother and the sister, the grandmother and her child's child, the young man and his beloved maiden, as each goes in this hour of eternal separation, one to the glory of heaven, and the other to the damnation of hell!—Sinner, sinner, tremble, and believe, and repent—Now is the day of grace, free and full, for thee and for thy kindred! Now is the day of God's justification of the ungodly, Rom. iv. 5! Behold, now is the accepted time; behold, now is the day of salvation," 2 Cor. vi. 2. "Believe" now "on the Lord Jesus Christ," and now thou shalt be "justified," and THEN "thou shalt be saved."

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Again and again does Christ illustrate the suddenness of HIS DAY. His outward Church, which is none other than the whole world, calling itself *Christian*, after his name, is a household, in which some of the "servants" are "faithful and wise," and some are "evil." Hearken—"If that evil servant shall say in his heart, My lord *delayeth his coming*, and shall begin to smite his fellow-servants (the faithful

and wise), and to eat and drink with the drunken (the evil, like himself), the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of"—**SUDDENLY, SUDDENLY**—"and shall cut him asunder and appoint him"—no matter for his loud professions of being the lord's servant, *and in the lord's household*—"his portion with the hypocrites; there shall be weeping and gnashing of teeth, Matt. xxiv. 45—51.—"The Son of Man is as a man taking a far *journey*.... watch ye, therefore, for ye know not when the master of the house cometh . . . . lest, coming suddenly, he find you sleeping; and what I say unto you, I say unto all, **WATCH,**" Mark xiii. 34—37.\*

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Again.—"**THEN**" at that day, at the **DAY OF THE LORD**, "the kingdom of heaven" shall be as a marriage supper, the Lord as the bridegroom, the wise virgins as the "elect" among the **QUICK**, and the foolish virgins as the mere professors—the Lot's wife. "While the bridegroom tarried, they all slumbered and slept, and at *midnight* the cry was made, Behold, the bridegroom cometh, go ye out to meet him"—instantly did they rise—"and the foolish said unto the wise, Give us of your oil, for our lamps

\* Also, Luke xii. 35—46, especially the two last verses.

are gone out"—their oil had not lasted, and their lamps were out—they only professed to be waiting for the great day—they had never had any *real heart-faith* in the coming of the bridegroom. Ah! eternal is the decree, that "*he that endureth unto the end*"—not he that sets out well, or seems to run well, or to watch well for a time—"the same shall be saved," Mark xiii. 13. Ever does the believer's confidence rest upon God, ever does it look unto the end, "being confident of this very thing, that he which hath begun a good work in us will perform it UNTIL THE DAY OF JESUS CHRIST," Phil. i. 6—"we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end," Heb. iii. 14.—"Give us of your oil," said the foolish virgins; "but the wise answered, saying, not so, lest there be not enough for us and you"—Poor things! what with the world, the flesh and the devil, and their own evil heart, they had scarcely enough of faith for themselves; and, although they had enough to know at the first sound that it was the Lord's chariot wheel, and at the first blaze that it was the Lord's glory, they had none to spare—"but go ye, rather," said they, "to them that sell, and buy for yourselves, and while they went to buy"—and to enquire, it may be, of ministers and pro-



fessors, what means that "*sign in heaven*," the herald-appearance of the Son of Man, Matt. xxiv. 30—"the bridegroom came"—at that moment of doubt and unprepared seeking, did the bridegroom come—"and they that were ready went in with him to the marriage, and the door was shut; afterward came also the other virgins"—when they believed, like the devils, and trembled, James ii. 19, and believed not because of faith in God's word, but because of faith in their own eyesight, not because God had said it, but because they saw it—saying, "Lord, Lord, open to us, but he answered and said, Verily, I say unto *you*, I know you not. Watch, *THEREFORE*, for ye know neither the day nor the hour wherein the Son of Man cometh."

O, my brethren, hear me—of what is the withering professor made, the stony-ground hearer, Matt. xiii. 5, 20, 21, the castaway, 1 Cor. ix. 27, at the last? He is a self-made, a man-made, believer. He runs when the Lord has not sent him. He comes when the Lord has not called him. Of what is he born? "Of blood," a Christian by parentage, because his father was one before him—or "of the will of the flesh," a Christian, by and according to his own carnal will—or "of the will of man," a Christian, by the "enticing words of man's wisdom,"

2 Cor. xxi. 4. Now I read, that the *sons of God* are born of none of this, but "*OF GOD,*" John, i. 13. I read—"it is not of him *that will-eth*, nor of him that *runneth*, but of God, that sheweth mercy," Rom. ix. 16. I read—"all that the Father *hath given me* shall come to me," John vi. 37. I read—"if the Son shall make you free, ye shall be free *indeed*," John viii. 36. I read—"every plant, *which my heavenly Father hath not planted*, shall be rooted up," Matt. xv. 13. I read—"no man *can* say that Jesus is the Lord, *but by the Holy Ghost*," 1 Cor. xii. 3. I read, that saved men are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," 1 Pet. i. 23. I read, that Jesus says of them, "they shall never perish, neither shall any pluck them out of my hand; my Father, which gave them me, is greater than all, and *none is able* to pluck them out of my Father's hand," John x. 28, 29.—Sure, as sure as God, is the truth, that salvation is all of grace; from the first to the last *in God*—from predestination to glorification, "*whom He did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified*, Rom. viii. 30\*—

\* See also 1 Pet. i. 5.



and from the first to the last *in man*—from the work upon his will, “it is God which worketh in you both to *will* and do of his good pleasure,” Phil. ii. 13, to saving faith, “*by grace are ye saved*, through faith, and that *not of yourselves*, it is the *gift of God*,” Ephes. ii. 8. May we say—“Blessed,” yes, for ever, “blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,” Ephes. i. 3—7.

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Again.—THE DAY OF THE LORD will not only come as at “midnight,” but will come also “*as a snare*.” “Take heed,” says the Lord, “to yourselves, lest at any time your hearts be over-

charged with surfeittings, and drunkenness, and cares of this life, and so **THAT DAY** come upon you unawares," Luke xxi. 34—that day, which has for its bud the destruction of Jerusalem (as in Matt. xxiv.), but for its full blossom the judgment of the quick—"for as a *snare* shall it come on all them that dwell on the face of the whole earth"—they expect it not, they are blind, and do not *see* it coming, or surely it would not come upon them *as a snare*, "surely in vain the net is spread in the *sight* of *any* bird," Prov. i. 17—"WATCH ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," ver. 35, 36.

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Again:—When our blessed Lord ascended to the Father, an earnest was given of the suddenness of his return, in the suddenness of his departure. First, read the Apostles' question to him on that day—"When they were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6.

Reader, Christ will restore the kingdom to Israel at his return. At his "revelation,"

1 Pet. i. 13, "when he shall be revealed from heaven," 2 Thess. i. 7, the promises of the kingdom to the Hebrews, running through all the Old Testament prophecies, will be fulfilled, but not until then, not until the Hebrews bow down before him with conversion, and faith, and repentance, as their King and Saviour; and never will that be until they *see him* in his glorious manifestation.—"Behold he cometh with clouds, and every eye shall see him, and *they also which pierced him*," John in Rev. i. 7.—"And so *all Israel shall be saved*, as it is written (in Isa. lix. 20), "There shall come out of Zion the Deliverer, and *shall turn away ungodliness from Jacob*," Paul in Rom. xi. 26.—"And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall *look upon me whom they have pierced*, and they shall *mourn* for him as one mourneth for his only son, and shall be *in bitterness* as one that is in bitterness for his first-born . . . *in that day*\* there shall be a fountain opened *to the House of David, and to the inhabitants of Jerusalem*, for sin and for uncleanness," Zech. xii. 10—xiii. 1.—"Repent

\* Read the chapter itself for an account of the day of restoration of the kingdom to Israel.

ye, therefore, and be converted; that your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ*, which before was preached unto you, whom the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began," Peter's sermon to the Jews, Acts iii. 19—21.

But it was not for the Apostles then to know the time of this restoration—"and he said unto them, it is not for you to know the times and the seasons which the Father hath put in his own power, but ye shall receive power"—to spread abroad my spiritual kingdom among men—"after that the Holy Ghost is come upon you, and ye"—and your successors, to the end of the world, Matt. xxvii. 20—"shall be witnesses unto me"—unto my life and death, and resurrection, and coming again, and unto my love, and grace, and power, and mercy, and glory—"both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth;\* and when he had spoken these

\* According to the Lord's word before his death, in Matt. xxiv. 14, where he says, "and this gospel of the kingdom shall be preached in all the world for a witness" unto me, "unto all nations, and THEN"—when a witness unto me has been given unto all nations—"shall the end come."



things, while they beheld, he was taken away, and a cloud received him out of their sight; and while they looked stedfastly toward heaven, as he went up"—astonished and marvelling—"behold two men (angels) stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven," Acts i. 7—11.

In all scriptural probability, the Lord will return in all points and circumstances as he went, will "so come in like manner" in all things as he was taken away—"the same Jesus," Jesus in the same *body*, John xx. 27, Phil. iii. 21—in a cloud, Matt. xxvi. 64—accompanied by angels, 2 Thess. i. 7—to the same place, Zech. xiv. 1, 4.\* But the point before us is the unexpected suddenness of his coming. In that point also he "shall so come in like manner as he went."—"And when he had spoken these things, *while they beheld*, he was taken up," ver. 9; while they were listening to the gracious words that proceeded out of his mouth, and while they were beholding his

\* "Behold the day of the Lord cometh . . . and his feet shall stand in that day upon the *Mount of Olives*, which is before Jerusalem."

gracious countenance, as he spoke these things, he was taken up from them—even in their very act of listening, in their very act of beholding.—To the wicked unexpected generation he shall come suddenly, and without their having the least knowledge of his coming, or of the herald-signs of it; but even to his expecting and waiting people, and with all their preparatory and perfect knowledge of the characters of HIS DAY, shall he come as suddenly. To all the whole world, and all the generations of it, his coming shall be “as a thief in the night.” But with this blessed distinction—that while HIS DAY shall come with the sudden and unescapeable destruction of a thief in the night to the unbelieving and unwatching world, it shall come to his people *with the suddenness*, but shall *not overtake them with the destruction* of the thief in the night. They *believe*—that is their peculiar distinctive character—faith is the token, like the passover-blood in Egypt, for which, upon whomsoever the Lord sees it, he will pass over them when he smites the earth, Exod. xii. 13—faith is “the seal of the living God,” sealing the servants of God in their foreheads, when the angels issue forth to “hurt the earth, and the sea, and the trees,” Rev. vii. 2, 3. *They believe.* They believe in



God's everlasting word. They believe that "heaven and earth shall pass away, but" that Christ's "words shall not pass away," Luke xxi. 33. They believe *all* the words of Christ, of the God-man Christ, every one of them—all that witness to his future coming, as well as all that witness to his past—all that speak of his future revelation from heaven, as well as all that speak of his past manifestation in the flesh. They believe in his appearing, and therefore wait for it. They believe in the revealed signs of his appearing, and therefore watch for them. And they are found in that great and awful day, believing, praying, watching, waiting, ready for the kingdom of glory—Reader, mayest thou be one of them!

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Open your Bible at 1 Thess. v., where the Apostle gives us the same character of the DAY OF THE LORD, and so clearly displays its awfulness in reference to an unexpected and perishing world. The Holy Ghost is teaching us, in the preceding chapter, through the Apostle, what is the hope of the believer, whether quick or dead, at the coming of the Lord Jesus. Of the dead believers, he says, "them which sleep in Jesus will God bring with him," adding, that the

believers, "which are alive at the coming of the Lord shall not prevent"—shall not come to him *before*—"them which are asleep," but that, upon the Lord's descending from heaven with the trump of God, "the dead in Christ shall rise *first*," 1 Thess. iv. 14—16. Of the QUICK BELIEVERS he says, they "shall be caught up *together with them*," the risen saints, "in the clouds to meet the Lord in the air," ver. 17—then undergoing that certain, although inconceivable change (similar, it may be, in its effects upon their earthly tabernacle, to the change the dead believer has passed through), which the Holy Ghost tells us in Paul's Phil. iii. 20, 21, will be the change of their "vile body, that it may be fashioned like unto" the Lord's "*glorious body*," when he comes from heaven, and which, he tells us, in 1 Cor. xv. 52, will be effected "*in a moment*, in the twinkling of an eye, at the last trump," . . . when "the dead shall be raised incorruptible, and we"—the BELIEVING QUICK—"shall be changed." So shall they "ever be with the Lord," now rendered "meet" *in body* as well as soul "to be partakers of the inheritance of the saints in light," Col. i. 12.

THIS DAY, so glorious and blessed to the believer, quick or dead, presents an aspect

of inexpressible awfulness to the unbelieving world. Read—"The day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety, THEN"—even then, at that moment of fancied security and soul-sleeping and walking after their own lusts, and when perhaps a devilish scoff is going up to heaven with the recorded taunt of unbelief, "where is the promise of his coming?" 2 Pet. iii. 3.—"THEN sudden destruction cometh upon them, as travail"—as surely and certainly as travail cometh—"upon a woman with child, and THEY SHALL NOT ESCAPE." They may have heard of THIS DAY. They may know, in a sense, that it will come. But, as THIS DAY is an object, not of sight but of faith, and as they reverse the believer's walk, walking, not by faith but by sight 2 Cor. v. 7, they will have no belief in its coming upon them.—Upon this point, too, there runs a distinction through this passage. Believers are said to "*know perfectly*" this thief-like character of THE LORD'S DAY. The unbelieving world knows it vaguely, indistinctly, loosely, *imperfectly*—believers know it *perfectly*, assuredly, clearly, distinctively, as regards its character. O! sinners mark, for your souls' sake mark, the "*they*," the widely and awfully distinguishing "*they*"

and, mark how the distinction issues; "they shall say, peace and safety"—and when they shall have so said in blindness and unbelief, nay, in the midst of their so saying—"THEN *sudden destruction* cometh upon them, . . . and they SHALL NOT escape."—To the awfulness and certainty of these words, no words of mine can add. Believers, to you they are a token and seal of your Lord's providential love to you, and watchfulness over you at THAT DAY. Unbelievers, to you they are a token and seal of the Lord's wrath and vengeance at THAT DAY.

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Open at another description of THAT DAY, involving in it fearful suddenness. You will find it in 2 Peter iii. Read for the present ver. 10; "But"—Peter is delivering a truth from the Holy Ghost against the cavils of unbelievers—"but," he says, "the day of the Lord *will come as a thief in the night*, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—Reader, I dare not touch, or amplify these awful words—I say, as of old, unto God, "my flesh



trembleth at them, and I am afraid of thy judgments," Psalm cxix. 120. But I ask thee, dost thou believe any part of God's word, the Bible—and not believe this? Dost thou believe that thou art a sinner, Rom. iii. 23—v. 12, and wast born in sin, Psalm li. 5—that "death hath passed upon all men," Rom. v. 12—and that "Christ came into the world to save sinners," 1 Tim. i. 15? Dost thou believe, that "it is appointed unto men once to die," Heb. ix. 27, or any other truth of God in the book of God—and dost thou *disbelieve this?* Look at the words one by one in their divine simplicity, and ask thyself the question, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—What day of the Lord? What so sudden day? What so awful day? O! read the 7th verse, "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire AGAINST THE DAY OF JUDGMENT AND PERDITION OF UN-GODLY MEN.." O! believe it, believe it. THE DAY OF THE LORD, the day of the dissolution of this heaven and earth, the day of the end of



this world, the day of the judgment upon the QUICK, blessed and cursed, the day of perdition of ungodly men, are ONE DAY, and it shall come upon all the inhabitants of the world as a thief in the night. ♦

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Brethren, there is a passage in the Word, in which Christ has placed HIS DAY in a cluster of signs that are to usher it in. It is Rev. xvi. 15—"Behold, *I come as a thief.*"—I speak not of the *signs* of his coming in this exhortation, for it has not been my purpose, neither shall I now, excepting so far as the signs in the passage before us interweave themselves with the suddenness of the Lord's coming to JUDGE THE QUICK.

The Lord will restore the kingdom to Israel when the "fulness of the Gentiles is come in," Rom. xi. 25—when the "times of the Gentiles are fulfilled," Luke xxi. 24—when every elect pre-ordained soul in the Gentile dispensation shall have been born in the flesh, and quickened in the spirit, and prepared for glory—when all of that world or dispensation for which Christ died, whose names were written in the Lamb's Book of Life, Rev. xxi. 27, at the time the Lamb made up his Book, shall have been washed in

his blood. That will be at his coming to JUDGE THE QUICK of the whole Gentile world, when the Book of this dispensation closes, and the dispensation passes away, amidst the perdition of every ungodly man, woman, and child therein. One of the signs, therefore, that will precede and usher in the DAY OF THE LORD, is a preparation to bring back the Jews to their old land, and restore the kingdom to them, or rather, perhaps, the bringing of them there *preparatory* to the restoring of the kingdom to them—and at whatever period, and in whatever way, the ancient people of God *begin*\* to be gathered into their ancient land, believers may lift up their heads, and most assuredly look for the drawing near of their redemption.—This sign is given in the 12th verse, and is broken indeed into two parts; but I only take the latter part, because of its connexion with the preceding illustration of Acts i.—“and the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that”—in order that—“*the way of the Kings of the East might be prepared.*” A judgment, a vial-judgment, the last judgment but one, is poured

\* “And when these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh,” Luke xxi. 28.

out, to make a way for the restoration of Israel to their country, and of their country to Israel ; and it will go on with its preparatory work, and the restoration of the Jews will go on with *its* preparatory work, until that point of time and event and circumstance, at which all shall be wound up at once and together in the coming of the Lord.

In the meanwhile, other and various preparatory works are going on in the world, all gravitating to the same common centre, and all ending in the same common period of time. One is the preparatory work of universal wickedness, making the world ripe for the judgments of the coming Lord. This will be effected in the midst of a great form of godliness and seeming zeal for the gospel, 2 Tim. iii. 1—8—and whenever the “not enduring of sound doctrine,” and the “having of a form of godliness and denying the power thereof,” shall be found mixed up with great wickedness, especially that monstrous wickedness against God of which men think so lightly, of not believing Him, the Lord’s “hidden ones,” Ps. lxxxiii. 3, may certainly look up, and expect that their redemption draweth near.—This sign of preparation, broken into three parts, is given in verses 13, 14—“and I saw three unclean spirits, like frogs,

come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." I do not stop to speak distinctively of the dragon, or the beast, or the false prophet. Their works are, in their operation and issue, *one preparatory work*—three streams, gathering at last into one river. They are separately, each in his vocation, but together, all in their effects, to mould the world into one leaven of unbelief and wickedness, so that the DAY OF THE LORD shall be righteously and justly a day of *destruction*, in its most awful form, *suddenness*.—"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that GREAT DAY of God Almighty. Behold"—at that instant of time, at that crowning point of sin, at that triumph of the devil over his world—"I COME as a thief"—suddenly, without farther warning, with unmerciful vengeance—"and the seventh angel" pours "out his vial into the air"—into the whole world, wherever air is floating—"and there" comes "a great voice out of the temple of heaven, from the throne, saying, It is done," ver. 17.—O! in the hour when Christ made "his soul an offering for sin," and "poured it out unto death," Is. liii. 10,



12, he cried on earth from the cross, "it is finished," John xix. 30, the work of redemption is finished—in the hour when he shall pour men's souls out unto death, for despising the offering he made for sin, a voice from the throne in heaven shall cry, "it is done," all is done, the work of wrath is done. At that hour, Christ, the KING AND JUDGE, completes and closes up the work of redemption, which Christ the SAVIOUR finished on the cross for all who love him, by a work of vengeance on all who love him not. For it was decreed from the foundation of the world, when the Lamb was slain, Rev. xiii. 8, 1 Pet. i. 19, 20—and it is written in the Lamb's Gospel of Salvation, that "if any man love not the Lord Jesus Christ, he shall be accursed when the LORD COMES TO JUDGMENT," 1 Cor. xvi. 22.

The Lord comes at the end of this preparatory work of the unclean spirits, and the specific issue of it is the gathering of the kings of the earth and of the whole world, as the prominent and representative actors among men, to the battle of that GREAT DAY of God Almighty. The fearful controversy between God and man, which has been going on ever since the flood, is uniformly described at last to end in a visible demonstration of warfare in an array of battle,



as if the closing crash of the world were to be amidst man's most devilish instruments of evil, man's puny mockeries of the Lord's thunders and lightnings.\* The Lord comes *as* a thief—comes *with* the battle of the kings gathered in war against the Lamb, to overcome them as LORD OF LORDS and KING OF KINGS, Rev. xvii. 14, xix. 16—comes *with* the completion of the in-gathering of the Jews to their God-promised land, as the same SUPREME LORD AND KING, to reign in Mount Sion and in Jerusalem, and before his ancients gloriously, Is. xxiv. 23—comes *upon* the victims of the unclean spirits, the unclean inhabitants of the unclean earth, in the hour of their more than midnight sleep, wherein their drunken dream is busy with images of men and women, stringing life's tinsel beads for years and years to come! Poor devoted world! The Lord has spoken—and they do not hear. The Lord has written—and they do not believe. The Lord has revealed—and they do not understand. The Lord has hung up signs and tokens—and they do not see. Upon them is accomplished the Lord's word, "*I will make drunk her (Babylon's) princes, and her wise men, her captains, and her rulers, and her mighty men,*

\* Rev. xvii. 14—xix. 11—20, Joel iii. 2, 12—16, Zech. xiv, Is. of Babylon the type, *passim*.

and *they shall sleep in perpetual sleep, and not wake*," to see and understand and know, "saith the King, whose name is the Lord of Hosts," Jer. li. 57.—and that other word, "Yea, the stork in the heavens knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming, but my people," my professing, covenanted, baptized, outwardly-joined people, "*know not the judgment of the Lord*," Jer. viii. 7.—and that other word, "Lord, when thine hand is lifted up they *will not see*, but they *shall see*," Is. xxvi. 11.—and that other word, they "*knew not* until the flood came and took them all away," Matt. xxiv. 39.—and that other word, "*as a snare* shall it come on all them that dwell on the face of the whole earth," Luke xxi. 35.—and that other word, speaking for the thousandth time, and setting forth in the thousandth form the Lord's eternal purpose of sudden bursting in upon a devil-possessed world, "this iniquity shall be to you as a *breach ready to fall*, swelling out in a high wall, *whose breaking cometh suddenly, at an instant*, he shall break it as the breaking of the potter's vessel that is broken in pieces, he shall not spare, so that there shall not be found in the bursting of it a sherd to take fire from the hearth or to take water withal out of the pit," Is. xxx. 13, 14.

O! well, fatally well, will the unclean spirits do the work given them to do. The work is to be a perfected completed wickedness, based upon blindness and unbelief and scorn of God, and reaching to all the ends of the earth, and from one end of heaven to the other; nay, communicating defilement in the Lord's eyes to the *material creation*, and provoking vengeance even upon it. Again does God act, as if he held it accursed for man's sake, as he did in the days of the Adam-fall, when he said, "cursed is the *ground* for thy sake," Gen. iii. 17—and as in the days of Noah, when he said, "the earth is filled with violence through them, and, behold, I will destroy them *with the earth*," Gen. vi. 13.—"By the word of God," says Peter in his detail of the Lord's winding up, "the heavens were of old, and the earth standing out of the water and in the water, whereby the world, that then was, being overflowed with water, perished; but the *heavens and the earth which are now*, by the same word are kept in store, *reserved unto fire against the day of judgment* and perdition of ungodly men," 2 Pet. iii. 5—7; see also ver. 10—12. "The earth," says Isaiah, in his description of the day of the Lord, "*is defiled under the inhabitants thereof . . . . therefore hath the*

*curse devoured the earth . . . the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again,"* Isa. xxiv. 5, 6, 19, 20. "Thus saith the Lord of Hosts," says Haggai, in his prophecy of Israel's "Desire" coming, as King and Priest, "to sit and rule upon his throne" Zech. vi. 13, in the Temple at Jerusalem at His Day, "yet once, it is a little while, and I will *shake the heavens and the earth* and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts," Hagg. ii. 6, 7. "But now," says Paul, in his illustration of this prophecy of Haggai's, "he hath promised, saying, Yet once more, I shake not the earth only, but also heaven, and this word, Yet once more, signifieth *the removing of those things that are shaken, as of things that are made,*" Heb. xii. 26, 27.\*

\* See also Psalm cii. 26, 27, Isa. li. 6.—Sure it is that the material creation, although, like the human, *eternal*, abiding for ever, Eccles. i. 4, established for ever, Psalm lxxviii. 69, not to be removed in *its foundations* for ever, Psalm civ. 5, shall yet, like the human, "*be changed,*" Psalm cii. 26, Heb. i. 11—and, like the saints of the human who are to be



Well, I say, will the three unclean spirits do the work given them to do—the work of preparing the world by wickedness for the judgments prepared for it, of making “the vessels of wrath fitted to destruction,” Rom. ix. 22, fit by iniquity for the destruction. O! most awful is this view of the righteous vengeance of God! A day of slaughter, and the world fattened for the slaughter, Ezek. xxxix. 18, 19, Rev. xix. 17, 18! A day of wrath-harvest, and the world ripened for the sickle, Joel iii. 13,

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its inhabitants, shall be *renewed* in the change, purified by dissolution, re-created by the process of destruction, receiving its part in the “restitution of all things” at the sending of Jesus Christ. So is it written of in Isa. lxxv. 17, where the Lord gives the promise, “behold, *I create new heavens and a new earth*”†—and in Peter, 2 Eph. iii. 13, where he claims the Lord’s promise for believers, “nevertheless,” although the old are passed away, “we, according to his promise, *look for new heavens and a new earth, wherein dwelleth righteousness*”—and in Paul, Rom. viii. 19, 21, 22, where he describes the material and lower-animal creation as waiting for the Lord’s promise, “the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God . . . because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth, and travaileth in pain together until now”—and in John, Rev. xxi. 1, where he foresees and foreshews the fulfilment to it of the Lord’s promise, “and I saw a new heaven and a new earth, for the first heaven and first earth were passed away.”

† See also chap. lxvi. 22—li. 16.



Rev. xiv. 15! A day of binding in bundles and burning, and the world in all green and fresh maturity ready for the reapers, Matt. xiii. 30! Fattened, ripened, made ready, by the God of this world, and his devilish spirits! O! well has Satan vindicated his never-sleeping claim to dominion over the men of this, his world! well has he exercised his sovereignty over them! Well has he moulded them in his image! Well has he prepared them for his kingdom of hell—"hell hath enlarged her mouth without measure!" well have the unclean spirits, the devil's angels, done his bidding—men's "glory, and their multitude and their pomp, and he that rejoiceth, shall descend into it," Isa. v. 14. O! well have the unclean spirits filled hell! O! well will they feed with wicked and cursed men, the everlasting fire of hell prepared for the devil and his angels, Matt. xxv. 41!

Reader, this work of wickedness will, nay, must, be based upon blindness and unbelief and scorn of God's word. It is the way Satan always takes to make and keep men wicked, and with a hundred-fold greater power and cunning will he take it, when he gets near the consummation of his devilish triumph over poor man. If men could see, and believe, and reverence God, men would be delivered from their sins

and from Satan. But Satan keeps them blind, unbelieving, and scorers of God's word, and so keeps them, like himself, wicked. In the last days they will have grown into perfect devilishness, into the measure of the stature of the fulness of Satan, in unbelief and scorn, and enmity towards God. O ! hearken unto God—"if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath **BLINDED** *the minds of them which believe not*, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. iv. 3, 4. When the Lord comes, the light of his glorious Gospel will be shining as brightly as ever unto them which believe, but will be hid to them that are lost. The saving truths of the Gospel of grace, that shine in the glorious light of a dying and risen Saviour, of a justifying Saviour, of a free-grace Saviour of poor sinners, will all be hid to them that are lost—held, it may be, in creed, professed in word, acknowledged in ordinances, by thousands and tens of thousands, but hid to them in their glorious soul-saving power. And so will the saving truths of the Gospel of the coming kingdom be hid to them that are lost—to all of them, professors of the Gospel of grace, or unbelievers in the Gospel of grace. When the

Lord comes, the world of lost men will be blinded in unbelief and scorn of God's word. When the Lord comes, he will send thick and fast his preparatory herald-signs. Men will see the Jews gathering in to their ancient land—and will take no note of it, or pass it by, or reject it in scorn, as a herald-sign of his coming. They will see the work of the three unclean spirits doing around them on all sides, sin and wickedness abounding in exceeding sinfulness—false Christs, false prophets, false gospels, false preachers, the grace of God turned into licentiousness, the truth of God held in unrighteousness, men given over to a strong delusion to believe a lie, and all of it, and especially the lie, covered with a form of godliness, a seeming setting forth and believing of Christ crucified—and yet they will not understand it as a preparatory token of the Lord's coming. They will see this universal wickedness, blindness, unbelief, falseness, and scorn of God's word, headed up into that daring consummation of hatred and rebellion against God, that legion-sin, "the war with the Lamb," Rev. xvii. 14, in the "battle," to which they are "gathered" for slaughter, "of that great day of God Almighty," Rev. xvi. 14—and yet they will neither perceive in it any lineaments of its devilish cha-



racter, nor perceive it as leading on to the Lord's breaking forth upon the world. They will see around them, one by one, one by one, all the other things and events and circumstances, which the Lord has revealed in his word, as the herald-signs and preparatory works, speeding on his vessel—and yet they will not acknowledge *one of them*, as bringing in the Lord in its appointed track.—So, even so, in the midst of the completion of all his fore-running tokens, of the gathering of all his warning words and revealed signs into one body of fulfilment, will the Lord come upon a blind and wicked and unbelieving generation, with **SUDDEN DESTRUCTION**, as a thief in the night.

God's judgments, whether upon the world, or upon nations, or upon individuals, or upon one sinner in his day, have always come upon, and because of, and in the midst of, unbelief of Him and his word and his ministers. He speaks in his Providence—his word speaks—his ministers speak—and all are disbelieved of man, and God judges man for his unbelief, not so much for his outward actings of sin, as for the inward root of it, unbelief of Himself

and his word and his ministers. It always was so—it always is so—it always will be so, even to the end of the world, when it will be awfully and visibly so.

Run through the Bible from the first days to the last, and you will find it so.

God had said to the first man in the garden, “in the day that thou eatest” of the tree of the knowledge of good and evil, “thou shalt surely die”—the serpent, the devil, said, “ye shall not surely die.” *Man believed the devil, and disbelieved God*, acted upon his unbelief of God, and took and eat—God judged him for his unbelief and the act which sprung from it, and the judgment was death, Gen. ii. 17, iii. 4, &c.

After the fall, God issued his decree, or rather made known his covenant for man, that “without shedding of blood there is no remission,” Heb. ix. 22. Cain *disbelieved* the word, and “brought of the fruit of the ground an offering unto the Lord”—“unto Cain and his offering,” the Lord “had not respect;” hence Cain’s subsequent sin, and the Lord’s subsequent judgment, Gen. iv. 3, 5, &c.

The “world of the ungodly” before the flood *disbelieved* God’s word and Noah, the preacher of it—the inhabitants of Sodom be-



*lieved not* the Lord's word from Lot, the preacher of it ;—and the judgments came, sure and certain types of the judgments to come.

The Lord multiplied his signs and wonders in the land of Egypt, and sent his word and ministers unto Pharaoh, the King ; but, although he saw and heard, he “ *hearkened not* ” in belief— and the judgments grew and grew until they brought on the final one of the Red Sea. Exod. vii. 3, 13, 22—viii. 15, 19—ix. 12, &c.—xiv. 28, 30.

All the different judgments upon the children of Israel, while in the wilderness, sprung out of *unbelief in God* and God's servants and ministers. They had seen Moses perform in the Lord's strength that wonderful miracle—they saw him stretch out his hand over the sea, and the sea divided, and rolled its mighty waters back and they stood still on a heap, and they “ went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left ”—they passed through—the Egyptians rushed in after them—they saw Moses again stretch out his hand—and they saw the waters return, and cover the chariots and the horsemen and all the host of Pharaoh, “ there remained not so much as one of them.” And

they saw it all wrought out *for their deliverance*, “thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore, and Israel saw the great work which the Lord did upon the Egyptians,” Exod. xiv. 21—31.—and yet on the fifteenth day only of the second month from that day, “the whole congregation of the children of Israel murmured against Moses and against Aaron,” for flesh and bread. The Lord sent them bread from heaven, and flesh to eat, xvi. 2, 12—14—they saw the sign and wonder, and were saved by it—and yet again did they chide with Moses, and murmur against him for water. God smote the rock for them in the sight of the elders of Israel, and the waters gushed out, and the people drank, xvii. 2, 3, 6—yet again did they chide and murmur against God about flesh. At last it displeased God, and his wrath arose in judgment upon them, Numb. xi. 1—33.—“Yea, they *spake against* God,”—they even disbelieved his power—“they said, can God furnish a table in the wilderness? behold”—O! that marvellous thing, man’s unbelief! to confess God even while it denies him!—“behold, he smote the rock, that the waters gushed out, and the stream overflowed, but can he

give bread also? can he provide flesh for his people? therefore the Lord heard this, and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel, *because they believed not in God*, and trusted not in his salvation . . . . for all this they sinned still, and *believed not* for his wondrous works—*therefore* their days did he consume in vanity, and their years in trouble," Psalm lxxviii. 19—32. See Deut. xxix. 2—4.

Nay, disbelief in God shut out Moses himself from the promised land—God judged him for it. The Lord is faithful to himself, and spares not the wilful unbelief of man, though he be the signet on the Lord's right hand. —"And the Lord spake unto Moses and Aaron, *Because ye believed me not*, to sanctify me in the eyes of the children of Israel, *therefore* ye shall not bring the congregation into the land which I have given them," Numb. xx. 12.

God had promised the children of Israel the land of Canaan, and at the very edge of it, Caleb and Joshua preached to them to go and take possession of it. But they disbelieved, and murmured, and rebelled, and would have stoned the preachers with stones. Poor souls! "they could not enter in," as Paul says of

them, in Heb. iii. 19, iv. 2, "*because of unbelief . . . .* the word preached did not profit them, not being mixed with faith in them that heard it." The Lord judged them for their unbelief; and we see the judgment of their carcasses falling in the wilderness, as an everlasting type and token of the unbelief of, and the judgment upon, unbelievers in all days, but especially in the last days, when men's carcasses will again fall in the wilderness, and men again cannot enter into the Lord's kingdom, *because of unbelief*—the word concerning it will no more profit them than Caleb's and Joshua's preached word profited the unbelieving Israelites, not being mixed with faith in them that hear it. Numb. xiv. especially verses 2, 4, 9, 10, 22, 23, 29.\*

Korah and his unbelieving companions gained said the appointment and ordinances of God, murmuring against his priests, and therefore against him, and disbelieving that God had sent them. *God judged them for their unbelief*—and the earth swallowed up the leaders of the rebellion, and their houses, and all that they had, and fire consumed their companions. *The people saw this judgment*—saw the earth swallow, and the fire consume the

\* Read Moses' charge against the Israelites, Deut. i. 32—35.



wretched unbelievers, fled at the cry of them, heard Moses put the question of his "being sent from God" upon this very issue—and yet they disbelieved the word, and the work, and the sign, and the minister, and the Lord Almighty, and murmured against Moses and Aaron. *God judged them for their unbelief*—and sent a plague amongst them, and "they that died in the plague were 14,700," Numb. xvi. especially verses 3, 9, 10, 19, 28—34, 41, 49.\*

All the judgments upon the children of Israel, after they were brought into the land of Canaan, were provoked by the same unbelief of God and his word, and his ministers and rulers—"And they forsook the Lord, and served Baal and Ashtaroth, and the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them . . . nevertheless, the Lord raised up judges which delivered them . . . and yet *they would not hearken unto their judges, but went a-whoring after other gods* . . . and the anger of the Lord was hot against Israel, and he said, Because . . .

\* See also Exod. xxxii. Numb. xi. and xxv., especially ver. 2, and the summary of these rebellions and judgments, in Deut. i. 19, &c., iv. 3, &c., ix. 7, &c., and in Nehem. ix., and in Psalms lxxviii. and cvi.



they have not hearkened unto my voice, I also will not henceforth drive out any from among them of the nations," Judg. ii. 13—21.\*

They despised the ordinance of God in the appointment of Samuel the prophet and his sons as their judges, and demanded a king to reign over them. The Lord vindicated the honor due unto his minister, and made his cause his own, and said unto him, "they have not rejected thee, but they have rejected me, that I should not reign over them." He shewed Samuel all that a king would do to the people. "Samuel told *all the words of the Lord unto the people* that asked of him a king"—"nevertheless, the people refused to obey the voice of Samuel, and they said, *nay, but we will have a king over us.*" The Lord gave them kings for their unbelief and rejection of Him and his ministers—and *kings were their judgments*, with here and there an exception, until they brought on the final ones, the Babylonish and Assyrian captivities. 1 Sam. viii. especially verses 4, 5, 7—10, 18, 19, 22.†

Saul's kingdom, even the first king's kingdom,

\* See the whole Book of Judges.

† See also the Histories of all the Kings throughout the two Books of Samuel, the two Books of the Kings, and the two Books of the Chronicles.

passed away from him in judgment, because of not believing and trusting the word and appointments of the Lord and his minister Samuel. "And Samuel said to Saul . . . thou hast not kept the commandment of the Lord thy God"—in not waiting for the appointed priest to sacrifice unto God before a battle, but impatiently sacrificing himself— . . . "now thy kingdom shall not continue . . . *thou hast rejected the word of the Lord*"—in not obeying his voice to destroy utterly the Amalekites, but fearing the people, and obeying *their voice*"—and the Lord hath rejected thee from being king over Israel, 1 Sam. xiii. 8, xv. 10, &c.—and Saul's last closing judgment was death by his own hand, with his own sword, "for his transgression which he committed against the Lord, even *against the word of the Lord*, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it, *and enquired not of the Lord*," 1 Chron. x. 4, 13, 14.

David once in his life believed and trusted in the Lord God less than in the strength and number of his people, and in the pride of his heart he numbered the people. God judged him *for his unbelief and faithlessness*, and made the judgment upon him a judgment upon Israel, against whom his wrath was kindled; and "the

Lord sent a pestilence . . . . and there died of the people, from Dan even to Beersheba, 70,000 men," 2 Sam. xxiv. 1—15, 1 Chron. xxi. 1—14.

Solomon's kingdom was rent in two, and one part taken from his family in his son's time, in judgment, because in unbelief "his heart was turned from the Lord God of Israel," and he obeyed him not in his especial word concerning idolatry. "And the Lord was angry with Solomon," and said unto him, "forasmuch as thou hast not kept . . . . which I commanded thee," *obedience being none other than believing*, "I will surely rend thy kingdom from thee," &c. 1 Kings xi. 9—13.

Go through the judgments upon Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoshaphat, Jeroboam, Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, kings of Israel, as recorded in the Books of the Kings and the Books of the Chronicles, and you will see every one of them receiving his judgment, because of his *sinning the sin of Jeroboam, who made Israel to sin*; and you will see Israel receiving judgments, *because of sinning the same sin*. And the sin was even this—the sin of idolatry, false worship, disbelieving the true God, and setting up false ones.

Jeroboam believed and trusted in God less than in the strength of human policy and expediency. He "said in his heart, now shall the kingdom return to the House of David; if this people go up to do sacrifice in the House of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah; whereupon the king took counsel"—politic, expedient counsel, such as men give in their own wisdom—"and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem, behold the gods, O Israel, which brought thee up out of the land of Egypt; and he set the one in Bethel, and the other put he in Dan; and this thing became a sin, for the people went to worship before the one, even unto Dan. And he made a house of high places"—refusing to worship, he, and his people, in the Lord's consecrated house\*—"and made priests of the lowest of the people, which were not of the sons of Levi"—man-made priests, separatists, not of the Lord's ordainment and appointment—1 Kings xii. 26—31. Jeroboam's sin began in unbelief and scorn of God and fear of man, went on to set up a worship not

\* Solomon's Temple at Jerusalem.



according to the Lord's rule and order, slid into idolatry, and ended even in blasphemous mockery of the Lord's ordinance of Priesthood.

Especially see the judgments upon Ahab and Jezebel his wife, to whom the Lord sent his ministers to work signs and wonders from him in their sight, for their scorn and hatred and persecution of them, 1 Kings xvi. 29, to the end of chap. xxi. Particularly the closing scene of Ahab's life—"is there not here," asked the King of Judah in counsel with Ahab about going down to battle to Ramoth-gilead, "a prophet of the Lord besides, that we might enquire of him?" Hear Ahab's answer, "there is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord, but I *hate him*"—Ahab could not bear the truth—"for he doth not prophecy good concerning me but evil"—Ahab wanted smooth things, deceits, to be prophesied to him, truth to him was evil. Micaiah was however sent for. He came, reproved the lying prophets, the prophesiers of smooth and what blind men call good things, and declared the truth, that Ahab should fall in battle—a false prophet smote Micaiah on the cheek for his message—Ahab sent him to



prison for it. The King of Judah and Ahab went down to the battle. Ahab disguised himself to escape the prophet's prophecy, while he cunningly persuaded Jehoshaphat to fight in his royal robes, that the enemy might be attracted to him. But vain are the devices of man against the purpose of God—"a certain man drew a bow at a venture and smote the King of Israel . . . and he died at even, and the blood ran out of the wound . . . and dogs licked up his blood," 1 Kings 22, as the Lord had told him by Elijah three years before would be his end.\*

See also the end of the nobleman, who refused to believe the Lord's word by the mouth of Elisha, 2 Kings vii. 2, 17.

Go through the judgments upon Rehoboam, Jehoram, Ahaziah, Amaziah, Azariah, Jotham, Ahaz, Manasseh, Amon, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, kings of Judah, as recorded in the books of Kings and the Chronicles; and behold them all provoking the Lord to jealousy by their unbelief of Him, manifesting itself in the overt sin of idolatry, of various kinds and degrees, both of Heathenish and Israelitish abominations—and the people partaking of the same sin, and provoking the Lord

\* See chap. xxi. 19.

to the same jealousy, and sharing in the same judgments.

Rehoboam and the people "built them high places, and images and groves, on every high hill and under every green tree," 1 Kings xiv. 23; as did also Manasseh, 2 Kings xxi. 3, as the nations did, God having forbidden it, and commanded his people to go and worship only at Jerusalem.\*

Jehoram, Ahaziah, Ahaz and Manasseh "walked in the way of the Kings of Israel, as did the House of Ahab," 2 Kings viii. 18, 27, xvi. 3, xxi. 3. Now Ahab was *exceedingly idolatrous*, and worshipped even the gods of the Heathen, for he "did evil in the sight of the Lord above all that were before him, and it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, King of the Zidonians, and went and served Baal and worshipped him."†

Amon, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah "did that which was evil in the sight of the Lord," the usual description of the sin of idolatry, "according to all that" their "fathers had done," 2 Kings xxiii. 32, 37, xxiv. 9, 19.

\* See Deut. xii. 2.

† 1 Kings xvi. 30, 31.

Amaziah, Azariah and Jotham, who sinned less against God, by doing in other things "that which was right in the sight of the Lord," still sinned in unbelief and its accursed consequences, disobedience and idolatry—"howbeit, the high places were not taken away, as yet the people did sacrifice and burnt incense in the high places," 2 Kings xiv. 3, 4, xv. 3, 4, 34, 35.

Even Asa was faithless and unbelieving, and God judged him for it—"in his disease he sought not to the Lord, but to the physicians, and Asa slept with his fathers and died," 2 Chron. xvi. 12, 13.

In the days of Zedekiah, great, exceeding great, was the profaneness of King, Priests and People—"moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the Heathen, and polluted the House of the Lord which he had hallowed in Jerusalem." Great, exceeding great, were the Lord's goodness and forbearance to them—"and the Lord God of their fathers sent to them by his messengers, rising up betimes and sending, because he had compassion on his people and on his dwelling-place." Great, exceeding great, were their scorn of Him and unbelief—"but they mocked



the messengers of God and despised his words and misused his prophets,"—the blotch that always breaks out upon the scorner of God. Great, O ! exceeding great, was the Lord's wrath—"until the wrath of the Lord arose against his people till there was no remedy, *therefore*"—even because their profaneness and scorn, and unbelief and misusing of the Lord's ministers, and the Lord's wrath and jealousy for himself and his ministers, allowed of no remedy—" *therefore* he brought upon them the King of the Chaldees," &c. as his judgment upon them, 2 Chron. xxxvi. 14—17.

Job was a righteous man, and "feared God," and worshipped him in faith and fear. But he had an unrighteous family, that feared not God, and worshipped him not and believed him not. Job, the tender father, trembled for his sons, and his heart misgave him, lest their scorn of all the Lord's words, which they had heard from him from their childhood, and their feasting and merry-making over it, instead of sorrow and repentance, should provoke judgments upon them—"And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them ; and it was so, when the days of their feasting were gone about,

that Job sent and sanctified them, and rose up early in the morning and offered burnt-offerings, according to the number of the mall, for Job said, it may be, that my sons have sinned and cursed God in their hearts; thus did Job continually," Job i. 4, 5.—And it may be, that Job's fear for his sons was but too just, and that their sin in cursing God in their heart, provoked the judgments upon their Father, as the sin of Eli's sons did upon Eli and his house.\*

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Go through the Prophets, foreshewing these judgments, and tremble at the universal witness they give of the connection, which the Lord has ever established, between his judgments, and man's blindness and unbelief.

Read the Lord's text in Isaiah, upon which every judgment in the world is the Lord's commentary, "Go and tell this people, Hear ye indeed but understand not, and see ye indeed but perceive not; make the heart of this people fat, and make their ears heavy and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with

\* 1 Sam. ii. 29—34, iii. 12—14, iv. 11, 18.



their heart, and convert and be healed," vi. 9, 10, Nay, the Lord has in his text given one commentary upon it, in the judgment which prophetically belonged to it: "Then said I, Lord, how long"—how long are the blindness and evil unbelief to continue?—"and he answered, Until"—until the judgments due and decreed are completed—"until the cities be wasted without inhabitant and the houses without men, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land," ver. 11, 12.\*

Read Isaiah xxix. 10—15. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered"—O!

\* See Christ's and Paul's application of this word to the Jews, in Matt. xiii. 13--15 and Acts xxviii. 25--27, during their blindness and unbelief, the preparatory forerunners of the judgments upon them, which were to issue in the destruction of their city, and the scattering and misery of their nation, wherein they were to "fall by the edge of the sword, and be led away captive into all nations, and Jerusalem" was to "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi. 24. Then their blindness and unbelief are to cease, and the Lord "will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon" Him, "whom they have pierced," Zech. xii. 10, and they shall *see and believe*.

mark how in all times of blindness and unbelief, the Lord's appointed prophets and priests have become false, and false prophets and priests have arisen, to blind and harden the people, and to prepare the way of the Lord for judgment—"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed, and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned—wherefore the Lord saith, Forasmuch . . ."\*

Again—Isaiah xxx. 9—14. ". . . This is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits, get you out of the way, turn aside out of the path, *cause the Holy One of Israel to cease from before us; wherefore thus saith the Holy One of Israel, Because ye despise this word, . . . therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose*

\* See also in chap. xliii. 27, 28, judgments following upon the transgressions of the "teachers."

breaking cometh suddenly at an instant, and he shall break it as the breaking of the potter's vessel that is broken to pieces, he shall not spare . . . .” \*

Again—Isaiah xlii. 19—25. “Who is blind, but my servant? or deaf, as my messenger that I sent? . . . . seeing many things, but thou observest not, opening the ears, but he heareth not . . . . they are for a prey and none delivereth, and for a spoil, and none saith, Restore; who among you will give ear to this? who will hearken and hear for the time to come? . . . . therefore he hath poured upon him the fury of his anger and the strength of battle, and it hath set him on fire round about, yet he knew not, and it burned him, yet he laid it not to heart.”

Again—Isaiah lxvi. 4. “I also will choose their delusions and will bring their fears upon them, because when I called, none did answer, when I spake, they did not hear.”

Read the 2d chapter of Jeremiah, and mark the judgments in ver. 15, 16,—how the priests and they that handle the law (they “*knew me not*”), and the pastors and the prophets and

\* See also chap. v. 24, 25, and observe the cause of the woes—because they “despised the word of the Holy One of Israel.”

the people, ver. 8, 13, are recorded as having "*procured*" them, ver. 17, by blindness and unbelief.

Again—Jer. vi. 10—19. "To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised and they cannot hearken, behold the word of the Lord is unto them a reproach, they have no delight in it"—(how should they? "a wonderful and horrible thing is committed in the land—the prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so," v. 30, 31)—"*therefore*," the Lord continues, ver. 11, "I am full of the fury of the Lord, I am weary with holding in, I will pour it out . . . ."—see the judgment as detailed—"for from the prophet even unto the priest every one dealeth falsely; they have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace . . . . also I set watchmen over you," true and faithful watchmen, "saying, hearken to the sound of the trumpet, but they said, *we will not hearken*"—poor souls, they "*loved*" to listen to the false peace-prophets —. . . . "hear, O earth, behold I will bring evil upon this people, even the fruit of their

thoughts, *because they have not hearkened unto my words.*"\*

Again—Jer. xi. 21—23, where unbelief loathes the very prophesying "in the name of the Lord," and rises into a murderous hatred of his faithful minister. "Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the Lord, that thou die not by our hand; *therefore* thus saith the Lord of Hosts, *Behold*, I will punish them, the young men shall die by the sword, their sons and their daughters shall die by famine, and there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even the year of their visitation."

Again—Jer. xiii. 9, 10. "Thus saith the Lord, after this manner will I mar the pride of Judah and the great pride of Jerusalem; this evil people, *which refuse to hear my words*, which walk in the imagination of their hearts, . . . shall even be as this girdle which is good for nothing."

Again—Jer. xiv. 13—16, where the prophets cause the blinded people to drink the same cup

\* See also chap. viii. 7, 9—13.



of trembling their blindness prepares for themselves. “ . . . . Then the Lord said unto me, the prophets prophesy lies in my name ; I sent them not, neither have I commanded them, neither spake unto them ; they prophesy unto you a false vision and divination, and a thing of nought and the deceit of their heart ; *therefore* thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed, and the people, to whom they prophesy”—Alas ! when the blind lead the blind, both fall together into the ditch—“ shall be cast out in the streets of Jerusalem, because of the famine and the sword, and they shall have none to bury them, them, their wives, nor their sons nor their daughters, for I will pour their wickedness upon them”—O ! my brother, that readest this, open thy Bible, and read the 23d of Jeremiah from ver. 9 to 40, and the 26th, where thou shalt see the madness of the blind, unbelieving, prophets and priests against the Lord’s minister, because he “ prophesied” of judgment upon men’s scorn of God, ver. 5, 6, &c. &c.—and the 36th, where thou shalt see the madness of the king in cutting and burning the roll of the Lord’s words, and the Lord’s

threatened judgment for his proud scorn thereof, ver. 23—32—and the 38th, where thou shalt see the madness of the princes in casting the Lord's minister into the dungeon, because he prophesied truly from God of judgments for sin, ver. 1—6.

Again—Jer. xxvii. 9—15, where the Lord assigns the blindness, and deceits, and unbelief, of priests and people, as the very cause of the judgment upon them, for casting out the word he had spoken, that they should serve the king of Babylon. "Hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor your enchanters nor to your sorcerers, which speak unto you, saying, ye shall not serve the King of Babylon, for they prophesy a lie unto you to remove you far from your land, and that I should drive you out, and ye should perish"—the "lie" and the belief of it, provoking the Lord's judgment of removal—. . . . "for I have not sent them, saith the Lord, yet they prophesy a lie in my name, *that*"—their "lie" and the people's belief of it, being *in order* to effect the Lord's purpose—"I might drive you out and that ye might perish, *ye and the prophets that prophesy unto you.*"

Read Ezek. xiii. : and mark the contagious nature of blindness and unbelief, first breaking

out upon the ministers in that fatal form of self-deceit and self-glory, the prophesying out of their own hearts, instead of out of God's word, and communicating from them to the "seduced" people. The true, faithful, minister receives *his* word from the Lord—"the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them *that prophesy out of their own hearts*, Hear ye the word of the Lord, Thus saith the Lord God, woe unto the foolish prophets, that follow their own spirit and have seen nothing! . . . they have seen vanity and lying divination, saying, The Lord saith, and the Lord hath not sent them, and they have made others to hope, that they would confirm the word. . . . Therefore, thus saith the Lord God, Because ye have spoken vanity and seen lies, therefore, behold, I am against you, saith the Lord God . . . because, even because, *they have seduced my people*, saying, Peace and there was no peace, and *one built up a wall, and lo, others daubed it with untempered mortar*, say unto them which daub it with untempered mortar, *that it shall fall* . . . I will even rend it with a stormy wind in my fury, and there shall be an overflowing shower in mine anger, and great



deceived," ver. 11—the people are seeking  
 sound doctrine, and after their own desires  
 heaping to themselves teachers, doing their  
 ears, and turning away their ears from the  
 truth, and being turned aside to fables, ver. 12,  
 —they shall go on in the error of their  
 but no farther. That fact is apparent, as well  
 as the judgment—that they will be mani-  
 fested unto all men. They will not be able  
 to stand before the Lord and his saints on  
 the Lord's day, any more than we appear  
 James and Justice, and I shall be there  
 in the day, that is, I shall be able to  
 out in this age: that is, we are a large  
 feast—the judgment is made, and  
 deny that we are there. They will be  
 truth of Christ now, is the day when we  
 fatherhood and kingdom of God shall not  
 be able to resist Christ, nor even on the  
 day of the manifestation of his glory—they  
 are repulse concerning the truth, and the  
 day of salvation by faith, and they will be  
 cast away in the day when the judgment of  
 Christ Jesus will be done, and every  
 reprobation—they know not what, for the  
 while the heaven will be, Jesus, Jesus,  
 what are the kind and measure of his  
 holiness required unto salvation, and



hailstones in my fury to consume it . . . . thus will I accomplish my wrath upon the wall," the seduced ill-built people, and upon them that have daubed it with untempered mortar, with mortar not tempered in the Lord's word . . . . "to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God," ver. 1—16.

Again—Ezek. xxxiii. 4, 5, where the blood that shall be upon a man's head, for not taking the Lord's warning, is traced to the man's sin, in not believing the warning of the Lord's watchman. "Whosoever heareth the sound of the trumpet" of the watchman, who sees the sword coming on the land, "and taketh not warning, if the sword come and take him away, his blood shall be upon his own head—he *heard the sound of the trumpet, and took not warning*, his blood shall be upon him; but he that taketh warning shall deliver his soul."

Read the cause of the judgment upon Nebuchadnezzar in Daniel.—Nebuchadnezzar had witnessed the power of the true God, in giving wisdom to his servants; and upon one occasion, had been so overawed with it, as to fall down and worship Daniel, the Lord's servant, and to break out in impassioned ascriptions of praise

to the Lord—"of a truth it is, that your God is a God of Gods, and a Lord of Kings and a *revealer of secrets*," ch. ii. 46, 47. Yet he saw and perceived not, heard and understood not—for he set up an image of gold in the plain of Dura, and commanded all people and nations to fall down and worship it, ch. iii. 1, 4, 5.—God also made a witness to himself, out of that act of blasphemous blindness. His believing servants, Shadrach, Meshach, and Abednego, refused to worship the idol, in the teeth of a threat of being cast into a burning fiery furnace, trusting to their God for deliverance, ver. 15—18. Nebuchadnezzar did command them to be cast into the midst of a burning fiery furnace, so "exceeding hot," that the flame of the fire slew those that cast them in, and the three servants of God "fell down bound into the midst" of it, ver. 20—23. God did deliver them, and testified again to his power—lo, I see," said the "astonished" king, "*four* men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God," ver. 25. He commanded the three, who were cast in, to come out; and he, and his princes and governors, and captains and counsellors, "*saw* these men, upon whose bodies the fire had no power, nor was a hair of their head

singed, neither were their coats changed, nor the smell of fire had passed on them," ver. 26, 27—and Nebuchadnezzar blessed God, and made a "decree," that whosoever should speak any thing against God should be cut in pieces, and their houses made a dunghill, ver. 28, 29. And yet he saw and perceived not, heard and understood not—for he grew in pride and haughtiness, and exalted himself against God, and knew not God, and believed not God's words by his minister. Then said Daniel to him, "they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, . . . till thou know, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," ch. iv. ver. 25. The king heard, but believed not. Mark the issue. "At the end of twelve months, he walked in the palace of the kingdom of Babylon," ver. 29. His heart swelled at his greatness, and he said, "Is not this great Babylon, that *I* have built for the house of the kingdom, by the might of *my* power, and for the honour of *my* majesty?" ver. 30—ever is it, that "pride goeth before destruction," Prov. xvi. 18, and ever is it, that destruction comes suddenly, because unexpectedly, upon proud, self-glorying, man—"while the



word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee;" and then the judgment is pronounced upon him, in the very words of Daniel, which he had cast from him, ending in the same declaration of the king's sin and the Lord's purpose, "until *thou know*, that the Most High ruleth . . . ." ver. 31, 32—and *the same hour*, was the thing fulfilled upon Nebuchadnezzar," ver. 33.—Brethren, "who is wise, and he shall understand these things?" Hos. xiv. 9.

Read Hosea iv.—"The Lord hath a controversy with the inhabitants of the land, because there is *no truth*," the truth of God being changed into a lie, "nor mercy, nor *knowledge of God* in the land," ver. 1.—What is the certain consequence? "By swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood," ver. 2.—What is the certain consequence of that? "*Therefore* shall the land mourn, and every one that dwelleth therein shall languish," ver. 3.—What does it grow unto, in the Lord's summing of it up? "My people are *destroyed for lack of knowledge*, because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me . . . and

there shall be, like people, like priest, and I will punish them . . . ." ver. 6, 9.—Brethren, belief in the Lord's word is, in its inward results upon him who believes, but another phrase for knowledge of God, and for holiness in its outward.

Read the 7th and 8th and 9th chapters of Amos. The very charge, which the false prophet brings before the king of Israel against the true prophet, is even this, "the land is not able to bear all his words," ch. vii. ver. 10. Never are blind unbelieving men able to bear light and truth. And behold the Lord's curse—"behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of *hearing the word of the Lord*, and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and *shall not find it*," ch. viii. ver. 11, 12. The Lord is often provoked, by the unbelief of men, to remove the light of his word and ministers from them, and to leave them in utter darkness, as our blessed Saviour, in the days of his flesh, "did not many mighty works" at Nazareth "because of their unbelief," Matt. xiii. 58. Awful are the Lord's dealings with sinners, when his wrath takes this



form towards them, and he says of them, as he did of old, they are joined to idols, let them alone, leave them to their own devices, Hos. iv. 17. It may be, nay, it will be, in the famine of his word with which he curses them, that, like Esau, who despised his birthright, and sold it for one morsel of meat, they will be rejected when they would find it, though they seek it carefully with tears, Heb. xii. 17.—O! who can tell the awfulness of the Lord's dealings with a nation—with the whole world—when the curse of this famine sweeps across it? Read the 9th chapter, and behold the Lord's judgment that follows in its train, ver. 1—10.

Read the 3rd chapter of Micah. Behold the Lord's servant first describing himself, "truly I am full of power by the spirit of the Lord, and of judgment, and of might"—and then the purpose of his endowment with power and judgment and might, "to declare unto Jacob his transgression, and to Israel his sin," ver. 8—and then the transgression and sin of Zion, "the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money"—and their blindness and self-deceit in the midst of their transgression and sin, "*yet* will they lean upon the Lord, and say, Is not the Lord among us? none evil

can come upon us," ver. 11—and the Lord's judgment upon Zion on account of their blindness and self-deceit, "*therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest,*" ver. 12.—When those, who are set apart to cry aloud with trumpet-voice and to spare not, *and to shew* the people their sins, Is. lviii. 1, see not the sin and transgression of the people, it is because their faith cannot reach to measure the Lord's word. And woeful must be the state of the people! No cry of repentance rising unto a merciful God, who delights in the sinner's cry for mercy, and wills not his death! But a cry of blind conscience, rising feebly from the flesh, and not from the spirit, and strangled in the very utterance by unbelief! And this unbelief, shewing itself in one, or some, or all of these forms,—the not believing in the soul-damning nature of sin, Ezek. xviii. 4, Rom. ii. 9, vi. 23, or in the corruption of their whole man, so that "no good thing" dwelleth in them, Rom. vii. 18, or in their own sin, Rom. iii. 23, v. 12, or in their sin bringing them (each for himself) under the condemnation for sin, James ii. 10, Heb. xii. 14, or in the infinitely holy nature of God, which is "of purer eyes than to behold

evil," Habak. i. 13, or in His infinitely just nature, which "will by no means clear the guilty," Exod. xxxiv. 7, or in His infinitely faithful nature, which has pledged itself that "the wicked shall be turned into hell, and all the nations that forget God," Ps. ix. 17!—And so in blindness and unbelief each cries for himself, and all cry for all, "none evil can come upon us"—THEREFORE shall it come.

Read the 7th chapter of Zechariah. The Lord has again recorded his judgments upon man's unbelief, and because of it—"they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his spirit by the former prophets, *therefore* came a great wrath from the Lord of Hosts," ver. 12.—Does the Lord ever turn a deaf ear to the cries of men? Men say, No. But the Lord says, Yes.\* Against whom of men is his ear heavy, that it cannot hear? Even against them, who will not hear when HE cries. Hearken—"therefore it is come to pass that as he cried, and they would not hear, so they cried and I would not hear, saith the Lord of Hosts, but I scattered them with a whirl-

\* Hear him in Prov. i. 25--29, Ps. xviii. 41, Is. i. 15, Jer. xi. 11, xiv. 12.



wind," ver. 13, 14.—O! the heavens, and the earth, and the air, and the sea, will be full of the cries of such unhappy men, which the Lord will not hear in his great and sudden day, when the sun of grace sets for ever, and the night of vengeance shuts in the world with unbroken darkness!

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Go through the word of the Lord in the New Testament, and you will still find the blindness and unbelief of man set forth as **THE SIN**, that provokes the judgments of God.

Men wish salvation to stand upon reason and will—God decrees it to stand upon faith and grace, Ephes. ii. 5. Men are contented to believe, through the "enticing words of man's wisdom"—God works faith, "in demonstration of **THE SPIRIT** and of power," 1 Cor. ii. 4. Men resolve faith into "the wisdom of men"—God resolves it into "the power of God," ver. 5.—The Holy Spirit exercises "the power of God" in the souls of men. It is His peculiar, exclusive, especial office in the redemption of each sinner. All who believe, that their salvation, or any man's salvation stands entirely, or in part—yes, brethren, or in part—upon reason or will, or the words of man's wisdom, or the wisdom of men, reject entirely,

or in part, the "demonstration of the Spirit and of power," disbelieve entirely or in part, that the Holy Spirit exercises in the soul of the sinner the saving power of God; and so blaspheme and speak against the Holy Ghost, His office, and His Godhead.—O! read the judgment—look around you, and observe the sin spread more or less over hundreds and hundreds of professing religionists—and read the judgment. Christ had been casting out devils "by the Spirit of God"—men denied it to be by the Spirit of God—"wherefore," said He, "I say unto you, all manner of sin shall be forgiven unto men, but the blasphemy against the Holy Ghost *shall not be forgiven unto men*," Matt. xii. 28—32. Or read the judgment in Mark iii. 28—30, where our Lord makes the blasphemy to consist in denying the power of the Holy Spirit in man, *by denying either his indwelling or his holiness in man*, "because they said, he hath an unclean spirit," because they denied the work to be by the Spirit of God.—Or read the judgment in Luke xii. 9, 10, where the *denial of Christ* constitutes the blasphemy, thereby shewing us that the denial of Christ surely involves the denial of the Spirit in his work, because "no man, *speaking by the Spirit of God*, calleth Jesus accursed, and no man can say that Jesus



is the Lord, but *by the Holy Ghost*," 1 Cor. xii. 3.

Read the parable of the sower, expressly illustrative of the Lord's text of Is. vi. 9, 10, where unbelief of the Lord's word is set forth as the sin, and damnation as the judgment—"they seeing, see not, and hearing, they hear not, neither do they understand . . . lest at any time . . . they should be converted, and I should heal them," Matt. xiii. 3—23. \*

Jerusalem was judged for unbelief, Matt. xxi. 33—44. Read Matt. xxiii. 33—38, where the sin and the judgment are specifically detailed, "ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I *send unto you prophets, and wise men and scribes*, and some of them," in your blind unbelief, "ye shall kill, and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city . . . O Jerusalem, Jerusalem, *thou that killest the prophets, and stonest them which are sent unto thee* . . . behold, your house is left unto you desolate."—And our Lord warned his believers, that immediately before the desolation, blindness, and unbelief should prevail to the calling down of the judgment, "many

\* Also Mark iv. 3—20, and Luke viii. 5—15.

shall come in my name, and shall deceive many,  
 . . . ye shall be hated of all nations for my  
 name's sake . . . many false prophets shall  
 arise and shall deceive many . . . insomuch  
 that, if it were possible, they shall deceive the  
 very elect," Matt. xxiv. 5, 9, 11, 24.

"Woe," said Christ, Matt. xxvi. 24, 25,  
 "unto that man by whom the Son of man is  
 betrayed." The betrayer, Judas, heard but per-  
 ceived not—"Master, is it I?"—Jesus "said  
 unto him, thou hast said." Judas heard but  
 believed not in the "woe"—he went and be-  
 trayed his master with a kiss. Now mark the  
 judgment—he "*hanged himself*," chap. xxvii. 5,  
 "that he might go to his own place," Acts i. 25,  
 the place prepared for the devil and his  
 angels.

Read the sin and the judgment in Mark vi.  
 11, "whosoever shall not receive you, nor *hear*  
*you*, when ye depart thence, shake off the dust  
 under your feet, for a testimony against them—  
 verily I say unto you, it shall be more tolerable  
 for Sodom and Gomorrah in the day of judg-  
 ment than for that city." \*

Read the sin of Zacharias, and the temporary  
 judgment upon him, Luke i. 20, 22—"thou  
 shalt be dumb and not able to speak until the

\* See also Matt. x. 14, 15.

day that these things shall be performed, *because thou believest not my words.*"

O! read John iii. 18, and tremble over the reading of the sin and the damnation-judgment—"he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God"—"he that believeth not the Son shall not see life, but the wrath of God abideth on him," ver. 36; according as Christ says in Mark xvi. 16, "he that believeth not shall be damned." John gives the reason, "he, that believeth not God, **HATH MADE HIM A LIAR,**" (awfully damnable is unbelief!) "because he believeth not the record that God gave of his Son," 1 John v. 10.

Read in Acts xiii. 8—11, the judgment upon an unbelieving "child of the devil," full of all mischief and subtlety in opposing the faith of Christ, withstanding Paul, and "seeking to turn away the deputy from the faith"—Paul, "filled with the Holy Ghost, set his eyes on him, and said . . . the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season; and immediately there fell on him a mist and a darkness."

Read in Rom. i. 28, the sin and the judgment—"even as they did not like to retain God *in their knowledge*, God gave them over to

*a reprobate mind.*”—And again, where the fall of Israel is spoken of—“Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,” chap. xi. 7, 8; followed up by a solemn warning unto us, the Gentiles, “well, *because of unbelief they were broken off*, and thou,” O Gentile church, “*standest by faith*, be not high minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee,” ver. 20, 21. O Gentile church, most certainly wilt thou fall—most certainly, by unbelief—most certainly, at the period when the “natural branches” are “grafted in again!”

Again—“if our gospel be hid, it is hid to them that are lost, in whom the God of this world *hath blinded the minds of them which believe not*, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them,” 2 Cor. iv. 3, 4. Blindness—unbelief—darkness—damnation!

Again—2 Thess. ii. 10—12, “because they received not the love of the truth, that they might be saved, and *for this cause* God shall



send them *strong delusion, that they should believe a lie*, that they all might *be damned who believe not the truth.*" Yea, even for unbelief, and all its accursed progeny, for strong delusion and a lie, shall the "man of sin," the great Babylon, be judged, and ALL, who believe not the truth.

Read the Lord's dreadful word by Peter, concerning judgments that are past, upon unbelief that is past, and concerning judgment that is and is to come, upon unbelief that is and is to come—"there were false prophets also among the people, even as there shall be *false teachers* among you, who privily shall bring in *damnable heresies*, even denying the Lord that bought them, and bring upon themselves *swift destruction*, and many shall follow their pernicious ways . . . whose judgment now of a long time lingereth not, and their damnation slumbereth not . . . these, as natural brute beasts, made to be taken and destroyed, *speak evil of the things that they understand not*, and shall *utterly perish* in their own corruption . . . beguiling unstable souls . . . wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever . . . scoffers, walking after their own lusts, and saying, where is the promise of his coming?"—their



blind unbelief beginning with a denial of the Lord that bought them, Christ born and crucified in the flesh, and ending with a denial of the Lord's coming to judge them, in a glorified body, 2 Pet. ii. 1—17, iii. 3.\* Damnable heresies and swift destruction! Evil speakings of things they understand not, and utter perishing! Emptiness and lightmindedness, and eternal darkness!

Read the 2d and 3d chapters of Revelation, and see the apostasy of the seven churches of Asia, the exhortations to "repent," the encouragements to "hold fast," the promises to their faith and obedience. Remember that all this love was thrown away upon them, and that the Lord, for their faithlessness and unbelief, when it grew and grew to open or blind apostasy, came upon them "as a thief," as he had expressly forewarned the church in Sardis he would, ch. iii. 3; and that, within a very few years from the message to them, he removed them out of their place, as churches in Him, ch. ii. 5, and in his fearful judgment has never since permitted them to hold the truth as it is in Him.

Again—the 9th chapter, ver. 20, "and the rest of the men which were not killed by these

\* See also Jude 10—19.

plagues, yet repented not of the works of their hands, that they should not worship devils and idols of gold and silver, and brass and stone, and of wood."—The plagues of the angels, of the seventh seal, in the 8th and 9th chapters, and the plagues, as we may safely infer, of "the Lamb," ch. vi. 1, in the six former seals of ch. vi., had been sent upon men for their idolatry and unbelief, and unrepentant scorn of the True God.

Again—in ch. xi. you will see men rejoicing over the death of the Lord's two witnesses, whose witness for God troubled and disturbed them in their sleep of sin and unbelief, "and they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth," ver. 10. Mark the judgment that followed it—the prophets "ascended up to heaven in a cloud, and their enemies beheld them, and *the same hour* was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of Heaven," ver. 12, 13.

Again—in ch. xvi., where are set before us the vial-judgments of God upon men, you may trace them up, in close connection, to the sin

and unbelief of men, in worshipping the image of the beast, ver. 2, shedding the blood of saints and prophets, ver. 6, blaspheming the name of God, even also in the midst of the wrath, ver. 9, blaspheming the God of Heaven, even also because of their pains and their sores, and repenting not, ver. 11, deceived by unclean spirits into unbelief and pride, and scorn of God, ver. 13, blaspheming God, even also because of the plague of the hail, ver. 21.

Read the 17th and 18th chapters, and see the mighty sin of "MYSTERY, BABYLON THE GREAT," and the mighty judgment with which "the great whore" will be judged. Her sin is the sin of Jeroboam, the son of Nebat, who made Israel to sin, even IDOLATRY, DEVILISH WORSHIP, FORNICATION—she is "the Mother of Harlots and abominations of the earth," ch. xvii. 5. She is, like Jerusalem, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," ver. vi. She blinds kings and nations with her seductions—"the kings of the earth have committed fornication with her," ch. xviii. 3, 9, and by her "sorceries were all nations deceived," ver. 23. Like Nebuchadnezzar, she exalts herself in great pride and self-dependence, and surrounds herself with pomp and pleasure—"she hath glorified her-

self, and lived deliciously . . . for she saith in her heart, I sit a queen," ver. 7.—Her judgment is utter and everlasting destruction: the "ten horns" (Kings), that "hate the whore" in the latter, preparatory, days of her judgment, "shall make her desolate and naked, and shall eat her flesh and burn her with fire," ch. xvii. 16—"her plagues shall come *in one day*," (a sudden and swift destruction!) "death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her," ch. xviii. 8—nay, "IN ONE HOUR is thy judgment come," ver. 10, "IN ONE HOUR so great riches is come to nought," ver. 17, "IN ONE HOUR is she made desolate," ver. 19.—Brethren, hearken to the call to the shout of heavenly triumph at her judgment, "rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her," ver. 20—and she draws into her judgment all who have committed fornication with her against God, "all nations have drank of the wine *of the wrath* of her fornication," ver. 3.—O! beloved, join the "great voice of much people in heaven," shouting the thrice-raised Alleluias over her, over the last and eternal judgment upon Antichrist, Self-glory, Unbelieving Idolatry; and "saying, Alleluia,

salvation, and glory, and honour and power unto the Lord our God, for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," ch. xix. 1, 2, 3, 6—echoed by "the four-and-twenty elders and the four beasts," pouring out in joyful praises, "Amen, Alleluia," ver. 4.

Read in ch. xix. the judgment upon unbelief and false worship, that closes this present dispensation amidst demonstrations of the power and holiness of the great God, far exceeding all this earth has yet witnessed in the ten thousand judgments which have passed over it, since the Lord from time to time has vindicated the majesty of his Jehovahship: it is the issue of the "battle of that great day of God Almighty," in Armageddon, ch. xvi. 14, 16.—"And the beast was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse" (the Word of God, King of kings and Lord of lords, ver. 13, 16),



“which sword proceeded out of his mouth, and all the fowls were filled with their flesh,” ver. 20, 21.—Is the terrible judgment limited to the visible battle? No, no, no—“the fearful and *unbelieving*, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars, shall have *their part* in the lake which burneth with fire and brimstone, which is the SECOND DEATH,” ch. xxi, 8.

Brethren, brethren, surely will Christ come—surely will Christ come to judge the quick as well as the dead—surely will the day of Christ’s coming be as a thief in the night upon the quick—surely will it be to the unbelieving quick a day of great and terrible judgments, even THE DAY OF JUDGMENT.—Surely will it be to them a sudden and unexpected day, because of their unbelief—surely will it come to them with destruction, judgment-destruction, because their unbelief keeps them in sin and unconversion, and worldliness and scorn of God—surely will the day of the Lord, the Son of Man, which comes with sudden destruction, find the world ripe for the destruction, and the destruction due to the world. It has ever been so, from the day of “the world of the ungodly

before the flood," nay, from the day of Adam's unbelief and fall, downward, to the day of the sixth wrath-vial in which we live—and it ever will be so, onward, to the day of casting unbelievers into the lake which burneth with fire and brimstone, which is the second death; according to the Lord's record of his judgments, and man's unbelief, from Gen. vii. 13, 21, 23, nay, from Gen. iii. 5, 6, 17, 19, downward to Rev. xvi. 12—14, and onward to Rev. xxi. 8, xxii. 20.

It must be so, as cause and effect—unbelief, and sin arising therefrom, being the procuring cause, wrath and judgment and destruction being the effect provoked, and that in suddenness, exactly proportioned to the unbelief. Nay, it is so written by the Holy Ghost. Open 2 Tim. iii.—“This know also, that in THE LAST DAYS,” upon the heels of which the day of the Lord will tread very closely, “perilous times shall come, *for* men shall be lovers of their own selves, covetous, boasters, proud, *blasphemers*, disobedient to parents, unthankful, *unholy*, without natural affection, truce-breakers, *false accusers*, incontinent, fierce, *despisers of those that are good*, traitors, heady, *high-minded*, lovers of pleasure more than lovers of God,” ver. 1—4. A dreadful

picture of men in **THE LAST DAYS!** Ah! see in the next verse, the finishing stroke of dreadful-ness, "*having the form of godliness,* but denying the power thereof," ver. 5—"blasphemers," "unholy," "false accusers," "despisers of those that are good," "high-minded," and yet in the midst of it all, not abandoning religion, not professing to live without God in the world, not openly and recklessly declaring themselves enemies of the truth of Christ, but "*having a form of godliness,*" not barely a form of religion, but of *godliness!* They profess religion, inward religion, although blasphemers—they have a form of godliness, live in it, rest in it, boast of it, expect to be saved by it. But they deny the *power of it*—they are ignorant of the power of it, blind to it, unbelieving in it, themselves having never experienced it. Can **BLASPHEMY** rise higher in its evil speaking against God? The power of godliness in man is the power of God in man. The power of God is exercised in man by the Holy Ghost. Can a man rise higher in blasphemy against the Holy Ghost, than in professing to be godly, than in having a form of godliness, without having the work wrought in him by the Holy Ghost, thereby denying, in word or feeling, the power,

or *the necessity* of the power, of God in the soul, thinking or saying that man is *sufficient* to his own godliness, and thus robbing God of the glory of his grace and power in the *godliness of man*? Truly in ten thousand ways shall men, having a form of godliness, be found blasphemers and unholy with God. Truly does God, who looks into the secrets of the soul, and desires “truth in the *inward parts*,” Ps. li. 6, see blasphemy and unbelief, and unholiness in men, in whom themselves and their fellow-men see piety, and faith, and godliness. Truly will men’s form of godliness serve to hide from themselves and from one another their unholiness, and unbelief, and blasphemy. Truly of all things will they, in their blindness and self-deception, *the least* expect destruction and judgment, ever crying, till the day they are overtaken, “is not the Lord among us? ~~No~~ *evil* can come upon us.”

Go through this awful description of the men and women in the LAST DAYS, who have a form of godliness—“Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth; now as Jannes

and Jambres withstood Moses, so do *these also resist the truth*, men of corrupt minds, *reprobate concerning the faith*," ver. 6—8. O! study well the picture, the light and the shade of it. Men having a form of godliness, yet held of God as Pharaoh's magicians, working many signs and wonders in the opinion of the Pharaohs and Egyptians of the world, working not for God, but for God's enemy, not gathering for God, but scattering, although seeming to be endued with power and godliness, resisting the truth and the preachers of the truth, corrupt in their mind and soul, *reprobate* (unhappy men!) concerning the all-in-all faith of the Lord Jesus, and the all-in-all power of the Holy Ghost! And this, too, in the midst of a form of godliness, a great zeal for Christ, a great labouring for and talking of salvation—this form of godliness overspreading the world, and rising as the scum and covering of the loathsome and stagnant water beneath it!—"But they shall proceed no further, for their folly shall be manifest unto all men, as theirs (Jannes' and Jambres') also was," ver. 9. There is a limit to their deeds—they shall go on, people and preachers—the preachers being "evil men and seducers," waxing "worse and worse, deceiving and being



deceived," ver. 13—the people not enduring sound doctrine, but after their own lusts, heaping to themselves teachers, having itching ears, and turning away their ears from the truth, and being turned unto fables, chap. iv. 3, 4,—they shall go on to the end of the limit, but no farther. The limit is appointed, as well as the judgment—their folly shall be manifested unto all men. They shall not be able to stand before the Lord and his saints in the Lord's day, any more than the magicians, Jannes and Jambres, could stand before Moses in his day, Exod. ix. 11—the boil shall break out in blains upon them, upon man and upon beast—the judgment-destruction shall suddenly burst upon their heads. They resist the truth of Christ now, in the day of the Lord's forbearance and holding-in, but they shall not be able to resist Christ, THE TRUTH, in the day of the manifestation of his glory—they are reprobate concerning the faith now, in the day of salvation by faith, and they shall be castaways in the day, when the judgment by Christ Jesus seals the sinner unto eternal reprobation—they know not now, in the day while the heaven retains Jesus, Acts iii. 21, what are the kind and measure of faith and holiness required unto salvation, and they shall

not know, in the day Jesus is sent unto judgment, *their meetness and the world's meetness* for God's righteous vengeance.—O! these two things are sure—they shall be “destroyed for lack of knowledge,” Hos. iv. 6, of the nature of sin and faith, and their lack of knowledge conceals from them their provocation of God, thereby leaving them unprepared for, and unexpected, the day of the Lord!

Read again 2 Peter ii. and iii., and see the connection, that must, in the very nature of things, exist between wickedness, want of faith, lack of knowledge, and the sudden destruction of the DAY OF THE LORD.—“There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of,” chap. ii. 1, 2. Mark how Peter illustrates, as Christ did, their “swift destruction,” by the day of the destruction of the world before the flood, and of Sodom, tracing on in his mind's eye the wickedness and unbelief of men to *their* day of sudden destruction—“God . . . . spared not the old world . . . . bringing in

the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, *making them an ensample* unto those that after should live ungodly," ver. 4—6, . . . . these as natural brute beasts, made to be taken and destroyed, speak evil of," *blaspheme*, "the things that they understand not, and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness . . . . spots they are and blemishes, *sporting themselves with their own deceivings, while they feast with you*," having a form of godliness, mixing with the true people of God; deceiving themselves, glorying and delighting in the things of their self-deception—"having eyes full of adultery, and that cannot cease from sin, *beguiling unstable souls*, a heart they have exercised with covetous practices, cursed children, which have forsaken the right way and are gone astray, *following the way of Balaam*," of that seduced man, who could see into and speak of the glorious things, which God hath prepared for those who love him, and yet was found against God and of the sin-loving world—. . . . "*wells without water, clouds that are carried with a tempest*, to whom the mist of darkness is reserved for

ever," speaking "great swelling words of vanity," alluring "through the lusts of the flesh," . . . . themselves "the servants of corruption," "while they promise" others "liberty" . . . . to whom, deceived and deceivers, "it is happened according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," ver. 12—22.

Read on. The description is continued without break or change of subject . . . . "beloved, I now write unto you . . . . stir up your pure minds," as in my former letter, "by way of remembrance, that ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of us, the Apostles of the Lord and Saviour, knowing this first, that there shall come in THE LAST DAYS, *scoffers, walking after their own lusts*"—allured thereby into speaking evil of things that they understand not, and into sporting themselves with their own deceivings, and into beguiling unstable souls, and into forsaking the right way, cursed children, servants of corruption—"and saying, *where is THE PROMISE OF HIS COMING?*"—prepared to deny the coming of the day of Christ, prepared to argue against it, because "all

things continue" at present as usual, day and night, summer and winter, seed-time and harvest, prepared to fall into that common snare of carnal unbelieving man, and to think that, because a thing is not yet, therefore it will not, or may not be—wilfully ignorant of the destruction of the world of the ungodly before the flood, as an "ENSAMPLE," that the "heavens and the earth, which are now," as is written in "the same word," are "reserved unto fire against the *day of judgment and perdition of ungodly men,*" iii. 1—7 . . . .

"Beloved"—men say because the Lord *has not* done it, he is "slack concerning his promise," and will not do it—"but, beloved, be not ignorant of this *one* thing," above all things remember *this*, against these doubts of men, that "one day is with the Lord as a thousand years, and a thousand years as one day," God does not divide eternity into measures of time as men do, and so is not "slack" as men reckon, but "is long suffering to *us-ward*," to us, his elect pre-ordained children, "willing" that all of us should be born in due course of time, till the end of his grace-dispensation, and that none of us "should perish, but that all should come to repentance"—*until then* he is "slack concerning his promise, as some



count slackness,"—"but," believe and be sure of it, "the day of the Lord *will come*"—as "the long-suffering of our Lord is salvation," ver. 15, so when every child of Adam, "pre-ordained unto eternal life" through faith, Acts xiii. 48, shall have been born and made meet for the eternal inheritance, the day of the Lord will come—and it will come "AS A THIEF IN THE NIGHT" to the scoffing, cavilling, unbelieving, world, walking after the lusts of their own mind, and will, and reason, and carnal heart, and saying with one loud universal taunt, *where is the promise of his coming*, being wilfully ignorant of the word that is written for them, which contains in the destruction of the old world the *very promise of his coming* to destroy the new—O! surely will their wilful ignorance make that coming a day to them of SUDDEN destruction, when the heavens shall pass away, and the elements shall melt, and the earth and all its works shall be burned up, ver. 8—10.

Brethren, again I say, the disciples of Christ are now, as they were when he talked with them after his resurrection, "fools, and slow of heart to believe all that the prophets have spoken," Luke xxiv. 25. How graciously does the Lord meet this slowness of heart to be-

lieve! How mercifully does he overcome it! By enforcing his truths "in all the Scriptures," again and again, precept upon precept, line upon line, here a little and there a little, Is. xxviii. 10.—Read the Epistle of Jude, and you will find the Holy Ghost, repeating for our sakes by Jude the word he had given by Peter. Jude writes to exhort believers "earnestly to contend for the faith which was once delivered unto the saints;" and speaks of Sodom and Gomorrah, as Christ and Peter had done, being "set forth for an *example*, suffering the vengeance of eternal fire,"—for an example unto "ungodly men," creeping in unawares, speaking "evil of those things, which they know not"—going "in the way of Cain," who disbelieved God concerning his mode of reconciliation to the sinner—running "greedily after the error of Balaam for reward," who proclaimed the promises of God to his people, but loved the wages of unrighteousness more than the blessings of the Lord's promises—and perishing in "the gainsaying of Core," who gainsaid and opposed the true appointed preachers of the Lord's word—ungodly men, "spots" in the believers' feasts of communion, "*feeding themselves without fear*," without any fear or mistrust, in

the midst of their unconversion, but that God is with them—"clouds without water," seemingly full but really empty, with the form but without the power of godliness—"trees, whose fruit withereth, without fruit, twice dead," dead by Adam's sin, and dead in their own trespasses and sins—"raging waves of the sea, foaming out their own shame," raging against the truth of God and foaming out their ignorance of him, which is to their shame, 1 Cor. xv. 34—"wandering stars," shooting out of the truth-appointed track, "to whom is reserved the blackness of darkness for ever," ver. 3—13. Now does he describe their visitation in the day of the Lord—"Enoch prophesied of *these*, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all," which nothing but judgment can do with them, "of all their ungodly deeds . . . and of all their hard speeches . . . against him," ver. 14, 15.—Again does he speak of the form their wickedness assumes: "*these*," to execute judgment upon whom the Lord cometh, "are murmurers, complainers," speaking hard speeches against him—"walking after their own lusts," setting up their desires and thoughts against the will and counsels of the Lord God

Almighty—"having men's persons in admiration, *because of advantage*," men-pleasers, obeying, and fearing, and pleasing men rather than God, and that for filthy lucre, which is the sin of all sorts of men, the sin of the worldling, the sin of the mere professor, who wears unto men the form of godliness, the sin of all communions, the sin of all preachers, the sin of all hearers, the sin of all men, but not the sin of him, preacher or hearer, who is really unto God "saved by grace through faith, and THAT NOT OF HIMSELF, but . . . of God," ver. 16.—"But, beloved"—think it not strange that these things should be, marvel not that men should be so enclosed in their own fat, and "their mouth be speaking great swelling words," when the Lord cometh—"remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you, *there should be mockers in THE LAST TIME*, who should walk after their own ungodly lusts; these be they, who separate themselves "from the truth, as Korah did, and *gainsay it* as he did—"sensual," natural, carnal men, *as natural brute beasts*—"having not the Spirit," not having received the Holy Ghost, and so cut off from the Lord by that eternal truth, "if any

man have not the Spirit of Christ, *he is none of his*" (Rom. viii. 9), ver. 17—19.—O! brother, O! reader, again do I plead the Lord's sure word with you, and say, awful will be the world's wickedness, in the **LAST TIME**,—even to a full measure will it have grown, when the Lord cometh to execute judgment upon all,—much of it, very much of it, veiled by a form of godliness, but all of it, foaming out its shame, and ignorance, and unbelief, in **MOCKING SCOFFS** at the Lord's coming.

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Men and brethren, what is the end of all that you have read, and I have written? Even the certainty of the truth we saw at the beginning. The **DAY OF THE LORD** so **COMETH AS A THIEF IN THE NIGHT**, and when it cometh, you and I shall pass into **ANOTHER STATE OF BEING**, a being of eternal glory or eternal torment. Believe it. Believe it. It cometh with blessedness to the believing quick, with destruction to the unbelieving quick, each undergoing the appointed change in a moment, in the twinkling of an eye. It cometh suddenly, in an instant of time, all things continuing as they were, *through the very preceding instant*, all things in the world, sun,



moon, stars, dew, rain, beasts, birds, men, women, each and all, found in their ordinary track, following their ordinary calling, UP TO THE VERY INSTANT of the bursting in of the Lord upon the world. You are gazing upon the sky—you see a lightning-light along it—IT IS THE LORD. You are speaking to your wife or your child by your fireside—an awful thunder breaks upon you—IT IS THE LORD. You are sleeping in your bed—you hear a fearful crash—IT IS THE LORD. You are awake in an hour of midnight darkness—you behold a fearful stream of brightness blaze in upon you—IT IS THE LORD. You are riding upon your horse, or buying in the market, or working in the field, or busied in your garden, or looking over your accounts, or getting bread for your family, or eating it with them, or reading a book—you feel the earth tremble with a fearful shaking under your feet—IT IS THE LORD. You go to the door to meet a mother, or a brother, or a friend—YOU MEET THE LORD. You open the window to hear the chime of the evening bells—YOU HEAR THE LORD. You hasten to see something that calls your attention—YOU SEE THE LORD. —Awful day! awful coming! awful Lord! awful suddenness! awful judgment!—

**"Prepare to meet your God"—prepare to meet HIS DAY—prepare to meet his judgment—prepare—prepare.**

Believers, children of God, saved of Christ, heirs of eternal life, I now turn to you, **"knowing, brethren beloved, your election of God,"** 1 Thess. i. 4, the Gospel having come to you, **"not in word only but also in power, and in the Holy Ghost, and in much assurance,"** ver. 5. To you the day comes, suddenly, but not unexpectedly, nor unpreparedly. The Apostle says to you, **"yourselves KNOW PERFECTLY that the day of the Lord so cometh as a thief in the night."** 1 Thess. v. 2. Your Lord has not left you ignorant of the saving truths of his Gospel-dispensation, neither will he leave you ignorant of the truth that winds it up. In all things there are gracious promises to you; in nothing more than in the establishing of you in the truth as it is in Jesus. **"Ye have an unction from the Holy One, and ye know all things . . . the anointing which ye have received of him abideth in you, and ye need not that any man teach you,"** 1 John ii. 20, 27; because your Lord says of you, **"it is written in the Prophets (Is. liv. 13), And they shall be all taught of God,"** John vi. 45—and he thanked the Father

for you and such as you, because he hath "hid these things from the wise and prudent, and *revealed them* unto babes," Matt. xi. 25—and he promised you, that the Comforter, which is the Holy Ghost, shall "*teach you all things*," John xiv. 26, and "will *guide you into all truth*," chap. xvi. 13. Yes, while the "double-minded man is unstable in all his ways," and "wavereth," and "is like a wave of the sea driven with the wind and tossed," James i. 6, 8, you, "after that ye have suffered a while," (the process through which the Lord always leads his children into a knowledge of him,) are made *perfect*, stablished, strengthened, *settled*, 1 Pet. v. 10. To you, beloved, it is given of your Father to *know perfectly*, that the day of the Lord cometh suddenly, as a thief cometh in the night, and, being clothed in the whole armour of God, to stand in the evil day. Hear the word to you, "but ye, brethren, are not in darkness that that day should *overtake you* as a thief," 1 Thess. v. 4; the suddenness of it shall to you be divested of its destruction. Sudden it shall be to you, but because of your perfect knowledge of its suddenness, you shall be found looking and prepared for it; and, although it shall overtake you in its character of suddenness, it shall

not overtake you in its character of destruction. Blessed and merciful distinction! "As a snare shall it come on all them that dwell on the face of the whole earth;" but ye, "seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, *looking for and hasting* unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat! . . . wherefore, beloved, seeing that *ye look for such things*, be diligent that ye may be found of Him in peace, without spot and blameless . . . seeing *ye know these things* BEFORE, beware, lest ye also being led away with the error of the wicked, fall from *your own steadfastness*, but *grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 11, 12, 14, 17, 18.

What does your Lord say unto you? "Watch, for ye know neither the day nor the hour, wherein the Son of Man cometh," Matt. xxv. 13. What more does he say unto you? "Pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," Luke xxi. 36. What more does he say unto

you? "When these things begin to come to pass, then look up and lift up your heads, for your redemption" (or the kingdom of God, ver. 31) draweth nigh," ver. 28. What things? O! "shall not the DAY OF THE LORD be darkness, and not light? even very dark, and no brightness in it?" (Amos v. 20.) Read, in ver. 25 to 27, of some of the things, that usher in that "very dark" day—"signs in the sun and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring ("wars and rumours of wars," "famines" and pestilences, and earthquakes in divers places," and great tribulation, Matt. xxiv. 6, 7, 21), men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken; and *then*," at that time, in the midst of these things, when they have grown to their full head, "shall they see the Son of Man coming in a cloud, with power and great glory," and great destruction.\* But look! a blessed gleam of "brightness" shoots across

\* "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and *all kindreds of the earth shall wail because of him*, even so, amen," Rev. i. 7. "And *THEN*," when his sign appears in heaven, "*shall all the tribes of the earth mourn*," Matt. xxiv. 30.—See also Joel ii. 30, 31.



the darkness of this "very dark" day. It comes from the glory-cloud, and shines round the people of God—"and when these things *begin* to come to pass, then look up," redeemed believers, "and lift up your heads, for your REDEMPTION draweth nigh," ver. 28.

You "know perfectly" that the day cometh suddenly, even as a thief in the night—watch for it. You know not the day—watch for it. It is not revealed—watch for it.—But the signs of it, the usherings in of it, the preparings of it, *are* revealed, and it is given unto *you* to know them—watch for them, watch for the *beginning* of them, and pray alway, watch and pray, pray and watch. "Ye are all the children of the light and the children of the day," yes, even of that day—watch for the beginning of these things, and THAT DAY, which comes at the end of them, shall "not overtake you as a thief," 1 Thess. v. 4, 5.—No! "when these things begin to come to pass, *look up, and lift up your heads;*" you have groaned for many a long and weary year under this body of sin and death, burdened and bowed down with this heavy tabernacle, 2 Cor. v. 4—now hear Isaiah's song, which he sung concerning this very time, "say to them that are of a fearful heart, be strong, fear not, behold your God will come with vengeance, even

God with a recompence, he will come and save you . . . the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away," Is. xxxv. 4, 10. *Your redemption draweth nigh*; "it shall be said in that day"—and you are they that shall say it, for it is the day in which Isaiah says, "God will swallow up death in victory," Is. xxv. 8, and in which Paul says the trumpet shall sound, and you shall be *changed*, and the saying shall be brought to pass that is written, death is swallowed up in victory, 1 Cor. xv. 52, 54—"it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation," Is. xxv. 9.

"Your redemption draweth nigh," and comes when your Lord comes. Look, I beseech you, beloved, at this joyful hope, and the nature of it. The Psalmist speaks prophetically of you at the Lord's coming, "Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth, that he may judge his people—*gather my saints together unto me*," Ps. l.

3—5. *Then cometh your FULL redemption.* You are redeemed now, but the fulness of redemption is for the present withheld. You are "complete" in Christ, Col. ii. 10, but the completion is not all bestowed upon you. You are redeemed in soul or spirit, perfectly, unchangeably, assuredly, but not in body or flesh. "Christ hath redeemed" you "from the curse of the law, being made a curse" for you, Gal. iii. 13, but not from the plague of indwelling sin. That perfected redemption is reserved for the great change at the Lord's day, the change of body, the change of being, which his saints will undergo at that day, whether then found sleeping in the grave or waking on the earth. You are now redeemed unto God by his blood, Rev. v. 9, and the Father dwelleth in you,\* and the Son dwelleth in you,† and the Holy Spirit dwelleth in you,‡ and you are sealed unto the day of redemption.§ But still you are in the bodily flesh, and in that flesh "there dwelleth no good thing," Rom. vii. 18. Being in this tabernacle you do groan, being burdened, 2 Cor. v. 4. "The flesh lusteth against the spirit, and

\* John xvii. 21, 1 John iii. 24, iv. 12, 15, 16.

† John xvii. 21, 23, Gal. ii. 20, iv. 19.

‡ John xiv. 17, Rom. viii. 9--11, 1 Cor. iii. 16, vi. 19, Gal. iv. 6, 2 Tim. i. 14.

§ Ephes. iv. 30, i. 13, 14, 2 Cor. i. 22.

the spirit against the flesh, and these are contrary (opposed) the one to the other, so that ye cannot do the things that ye would," Gal. v. 17 ; and hence, from your *unredeemed body*, which is your flesh, arises, my brethren, your never-ending conflict between the power of grace within you, and the power of indwelling sin. You "delight in the law of God after the inward man, but" you "see another law *in*" your "*members*, warring against the law of" your "mind, and bringing" you "into captivity to the law of sin *which is in*" your "*members*," Rom. vii. 22, 23. It is in, and by reason of, your flesh or body, that Satan tempts and distresses, and at times gets advantage over you, and many and various are the *thorns in the flesh*, given to you, as messengers of Satan, to buffet you. You know with Paul, "that the whole creation groaneth and travaileth in pain together until now, and not only they, but" yourselves "also, which have the first fruits of the Spirit, even" you yourselves, "groan within" yourselves, "waiting for the adoption, to wit, the redemption of" your "body," Rom. viii. 22, 23.

Look, then, at the nature of your redemption, which comes, when your Lord comes. It is a change, a redemption, of body, a new bodily being. Hear Paul: "ye are sealed by the

Holy Spirit, to the day of *redemption*," Eph. iv. 30—"after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the *redemption* of the purchased possession, ch. i. 13, 14—you are "waiting for the *redemption* of" your "body," Rom. viii. 23. Hear Peter, saying of *the elect*, 1 Pet. i. 2, that they "are kept by the power of God through faith unto salvation, ready to be revealed in the last time," ver. 5, and bidding them "hope to the end for the grace that is to be brought unto" them "at the revelation of Jesus Christ," ver. 13. Now Paul says, Tit. ii. 11, that "the grace of God that bringeth salvation," present, spiritual salvation, the soul's salvation, "*hath appeared unto all men.*" The "salvation" that is to come, and that is "to be revealed at the last time," must be another than that which is already brought; and "the grace" that is future, and that has not yet appeared, and that "is to be brought unto" *the elect* "at the revelation of Jesus Christ," must be another than that which "*hath*" already "*appeared unto all men.*" What is the nature, then, of the salvation and grace at the revelation of Jesus Christ? Go through the passage in Paul, and let Paul direct your eye to the point of the "blessed hope:" "teaching us"—the grace



*which hath appeared*, teaching us—"that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the *glorious appearing* of the great God and our Saviour, Jesus Christ," ver. 12, 13.

The GLORIOUS APPEARING, or coming, of Christ in his day, is the one great object of the believer's hope as set before him in all the Scriptures, the one bright spot on which, in the eternity before him, his eye is taught to rest.\*

\* In addition to 1 Cor. xv. 49—53, Phil. iii. 20, 21, Col. iii. 4, and 1 John iii. 2, in the next pages, where the GLORIOUS APPEARING, or coming, of our Lord is set forth as the believer's blessedness, and the connexion therewith is given, read the same "blessed hope" contained in the following passages.

"How ye turned to God from idols to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the dead, even Jesus," 1 Thess. i. 9, 10.

"So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ," 1 Cor. i. 7, 8.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his appearing," 2 Tim. iv. 8.

"Unto them that look for him (Christ), shall he appear the second time without sin unto salvation," Heb. ix. 28.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the EARTH, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold," Job xix. 25—27.

And for this one simple reason. At that glorious appearing, is to be the appearing of the believer's own glory—at that coming, is to come to him his full and complete, but now withheld, redemption—at that revelation in the last time, is to be revealed to him his perfect, but now suspended, salvation—at that bringing back of his gracious Saviour, is to be brought to him the grace, that is to consummate and to crown the work finished on the cross.—How? O! blessed Jesus, in that change of body—that change of existence, that mysterious and inconceivable change of bodily existence, which thy power shall then effect in the resurrection of thy dead saints' body from the grave, and in the body of thy saints, "which are alive and remain unto thy coming"—a change, which thy presence only can effect, because it will be the change of this

"And ye yourselves like unto men that wait for their lord . . . that when he cometh," Luke xii. 36.

"And the Lord direct your hearts unto the love of God, and into the *patient waiting* for Christ!" 2 Thess. iii. 5.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring with him*. . . . for the Lord himself shall *descend from Heaven*. . . . then we which are alive and remain shall be caught up . . . to *meet the Lord* in the air," 1 Thess. iv. 14—17. *To meet* is a verb of motion, and signifies that the persons who meet, *both move* towards each other.

"As for me, I will behold thy face in righteousness: I shall be satisfied, *when I awake, with thy likeness*," Ps. xvii. 15.

vile body into the LIKENESS of thy glorious body!—Yes, “as we have borne the image of the earthy” (the first man, who is of the earth, Adam), “we shall also bear the *image* of the heavenly” (the second man, the Lord from heaven); now this I say, brethren, that *flesh and blood* cannot inherit the kingdom of God, neither doth corruption inherit incorruption; behold, I shew you a mystery, we shall not *all* sleep,” some will be alive at the coming of the kingdom of God, “but we shall all be *changed*,” living or dead, “in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and *we shall be changed*—for this corruptible” body “must put on incorruption,\* and this mortal” flesh “must put on immortality,” immortal subsistence, 1 Cor. xv. 49—53.—Yes, “our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, *that it may be fashioned like unto his glorious body*,” Phil. iii. 20, 21.—Yes, “when Christ, who is our life, shall appear, then shall ye also appear with him *in glory*,” Col. iii. 4, and not only in glory, but in the very likeness of Christ’s

\* “In this (tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from heaven,” 2 Cor. v. 2.

bodily glory, yea, in Christ's own exceeding glory: read, "beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know, that when He shall appear, we shall be like him, *for we shall see him as he is,*" 1 John iii. 2—even as the change is effected now in the soul, by spiritually beholding his image, so, by the same process of "BEHOLDING," will the bodily change be effected then—as in our spiritual redemption now, by "*beholding as in a glass the glory of the Lord,*" we are changed into the same image from glory to glory, even as by the *spirit* of the Lord," 2 Cor. iii. 18, so in the "adoption, to wit, the redemption of our body," then, by "*seeing Him AS HE IS,*" we shall be changed into the same image from glory to glory, even as by the *presence and appearing* of the Lord; "*the glory,*" says our Christ to his Father, concerning his beloved, "which thou gavest me, *I have given them,*" in reversion and inheritance, "that they may be one, even as we are one, *I in them, and thou in me,* that they may be made perfect in one," John xvii. 22, 23—"heirs of God," says Paul, "and joint heirs with Christ, if so be that we suffer with him, that we may be also *glorified together*" with him, Rom. viii. 17.—Yes, then,

my fellow-believers, we shall take of the tree of life and *live for ever*, Gen. iii. 22, and be “ever with the Lord,” and be *as God*, this mortal putting on immortality: hear what John heard of this very time, and this very change, when he saw the “new Jerusalem coming down from God out of heaven\* . . . . I heard a great voice out of heaven, saying . . . . God shall wipe away all tears from their eyes, and there shall be no more *death*, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away,” Rev. xxi. 2—4.

O! brethren beloved, bear with me in my last word to you. It is your Lord’s word, WATCH.—Watch the revealed signs of the coming of the Son of Man; and when they begin to testify to the nearness of his approach, look up and lift up your heads, for your redemption draweth nigh. Your redemption comes with the coming of your Redeemer. It is fully accomplished, when his work is fully accomplished. It is the redemption of your body—the redemption left and reserved, for the return of Christ in his “glorious body” to judge the

\* The saints of the New Jerusalem come with their Lord, “behold,” says Enoch of this very judgment and coming, “the Lord cometh with *ten thousand of his saints* to execute judgment upon all,” Jude xiv. 15.



quick. It is your perfected deliverance from the power and bondage of the flesh, wrought out in you by your being changed in body, and fashioned like unto his glorious body. It is the wonderful achievement in you of a fitness to be ever with the Lord, and to "reign with Him as kings and priests unto God". . . "for ever and ever," Rev. i. 6, xxii. 5.—"May the Lord direct your hearts into the love of God, and into the *patient* waiting for Christ!" 2 Thess. iii. 5. Hear one of the words of his patience, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. iii. 10—Hear the last word of his patience, "He which testifieth these things saith, Surely I COME QUICKLY, Amen"—Take up his word, and return it to him in faith and love, and patient waiting, "Even so COME, Lord Jesus"—And receive into your souls the closing blessing of his book, "the grace of our Lord Jesus Christ be with you all, Amen," Rev. xxii. 20, 21!

THE END.

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